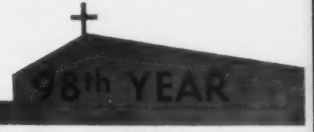


THE CHRISTIAN

September 25, 1960



INTERNATIONAL WEEKLY OF THE CHRISTIAN CHURCHES (DISCIPLES OF CHRIST)



Empathy—The Magic Key
James H. Jauncey

Materials Are Literature
An Editorial

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MY PRAYER

BY MARIE DAERR

Let my prayer be a reaching-out.
Like flowers turning to the sun,
I would look confidently toward
The loving One.

Let my prayer be a joining-with,
Like rivers running to the sea,
So that the Master's strength be-
comes
A part of me.

Let my prayer be a giving-forth,
Like morning carols of a bird,
Praising the Lord for joys bestowed,
With every word!

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Summit Decision

by Ira A. Paternoster, Sr.

Thoughts About An Important Summit Conference

A Faith to Live by

NO, NOT the one the leaders of the nations have been projecting, important as that may be. The prospect or outcome of such a project is anybody's guess. Peace is not likely to be found in an atmosphere filled with animosities and in the absence of goodwill.

But we are thinking of a far more important summit conference, one at which every individual must have a place, and from the findings of which there is no appeal. It was first held on the way to Caesarea Philippi. The disciples were called upon to settle the most vital question ever faced by man: *What think ye of Christ, whose Son is he?*

This is the most important decision we are called upon to make. Many answers have been given. Even in Jesus' day there were those who said he was in league with the devil. Others saw him only as a trickster—"Show us a sign," they cried.

Some saw in Jesus' power to heal but a super-medical man. Today some people see him only as a super-psychologist and claim his miracles were the result of natural causes. To many, Jesus was and is only the son of Joseph and Mary.

What think you of Christ, whose Son is he? You must give an answer of some sort as you come to this summit decision. It must be a *personal* decision, but if you are sincere in your

search, you are not left without guidance. The honest seeker is sure to find. To the one who knocks in faith believing, the door will be opened.

As surely as Jesus revealed himself to those who sought him in the days of his flesh, so surely he will reveal himself today.

We are reminded by Paul that spiritual truths are revealed to those who are spiritually minded. We must always keep in mind that "God is a Spirit and they who worship him must worship him in spirit and in truth."

One does not try to *prove* God, but when the fact of God is accepted, the key to the whole mystery of life and death is found. In faith we come to know God through Jesus Christ.

Peter's answer to this summit question is clear: "Thou art the Christ, the Son of the living God."

The summit question is not "Who wrote the Pentateuch," or "Are there one or two Isaiahs." It is not whether Paul wrote the Epistle to the Hebrews or whether Mark 16:9-20 is an interpolation. It is the one asked by Jesus, "*Whom do ye say that I am?*"

The acid test is in the personal answer. Jesus listened as the disciples told him what "others" were saying, but he was anxious to know what the disciples thought. It is not for you to accept what others say. You must find an answer that is your very own, and once you have done *that* everything begins to fall into place.

If God has made himself plain to me in the Person of Jesus Christ, my life will be lived in the light of His will and His leadership, and I can go forth into the future with sublime confidence.

The author of this article is a retired Christian minister who lives in Sydney, Australia. Former minister of the North Sydney Church of Christ and the Chatswood Church of Christ in Sydney, Mr. Paternoster served as secretary of the foreign missions committee for the New South Wales Conference for 18 years. Now in poor health as a result of two heart attacks, Mr. Paternoster finds writing as one means of continuing his ministry.



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Christian Workers Must
Find and Possess Compassion
And Educated Hearts

EMPATHY — the Magic Key

by James H. Jauncey

A CERTAIN brilliant young accountant, whom we will call Ted, was in every way well equipped for his new job as Sunday school superintendent, and everybody predicted that he would be a tremendous success.

Instead he never got to first base. Somehow he just failed to reach his workers and he became so tangled up in personal squabbles that after a few months he resigned in disgust.

The reason for his failure was that he lacked one of the most elusive qualifications of all: something that psychologists have called *empathy*. This is the ability to feel and think right into a person's heart and mind so that you can predict how he is likely to act and think. Your success as a Christian worker will depend on how much empathy governs your thinking and actions.

Empathy is not an inborn quality that some people pick up at birth and others do not. Neither is it an achievement that you can learn from books on psychology.

Strangely enough, it is discipline that comes when you are more interested in the welfare and happiness of others than you are in your own ideas. In other words, lack of empathy is a form of selfishness and pride.

Take Ted's lessons for instance (he taught an adult class). They were polished pieces that ranged from Dan to Beersheba on subjects that interested himself. There were no human interest anecdotes or illustrations to make them live. He didn't have the patience to bother with things like that. He was intellectual himself and believed in giving his teaching straight. In other words, his lessons were really ministering to his own needs

rather than those of his people.

One can contrast with this the sermons of Phillips Brooks, looked upon by some as being the greatest American preacher of all time. Brooks found the seeds of his sermons not in his study but in his visitation with his people.

Whenever he came across a personal problem that could be generalized, he went home and studied what the Word of God had to say about it. Is it any wonder that his messages thrilled thousands?

The messages of Jesus were like this. They contained none of the sophistries and abstract discussions of the Scribes and Pharisees. They dealt in plain language with the problems in everyday living of life round about him.

When you are planning your next lesson it will be a good discipline to ask yourself a few questions. Am I teaching this merely because I am personally interested in it, or because this is something that will meet specific needs of the majority of those who will listen to me? Have I gone to the trouble to tie it down sufficiently to earth with illustrations that will help them identify themselves with the problem and make the necessary decisions?

The squabbles in Ted's school were caused by a similar kind of blindness. For instance, Ted himself was a skilled musician. It occurred to him that the organist wasn't as fitted for his job as he ought to be, so in the interests of efficiency, he brought in someone else, flatly telling the old man the reason why.

Naturally, the organist was deeply hurt and the action was bitterly resented by a large number of people. The technical efficiency in music which was gained as a result of the action was more than counterbalanced by the spirit of disunity

Dr. Jauncey is minister of First Christian Church in El Paso, Texas.

that was introduced. Ted just did not think himself sufficiently into the old man's feelings, but the rest of the people did.

How different was the story of how an up-and-coming executive in a certain company treated a man we'll call George. George was sixty-four with only a few months to go to retirement. He had been slipping quite a bit in efficiency and his job had become quite a bottleneck.

The executive would have been perfectly justified in removing him from that particular job to some insignificant task where he could do no harm. But he didn't do that.

Thinking within himself how he would feel if he were in George's shoes, he arranged for him to be appointed as special adviser to himself. This removed George from the bottleneck and saved his pride too. To the surprise of the executive the old man threw himself into his job with surprising vigor and really paid his freight during that last year.

Every Christian worker is interested in increasing efficiency. The advance of the Kingdom of God depends upon it. But also everything depends upon unity. This does not mean that controversial plans and programs have to be avoided. But it does mean that every new project must be thought through first in terms of what and how it will affect those participating in it.

This will make him aware of the snags that are likely to be met. Many of these can be overcome by tactful private conversations, once again keeping in mind how the person concerned feels about this matter. In this manner the whole plan will be thoroughly sold before it ever comes to a meeting. In the process, it will become the people's plan rather than the leader's only.

From all reports, Ted's conscientious home visitation rubbed people up the wrong way too. He never hesitated to upbraid people when they were absent from church school. Generally he monopolized the conversation and acted in a paternalistic and superior way.

He would have been wiser to center his visit around the family's interests and needs. Adroit questions here and there would have encouraged them to talk about their lives and then unobtrusively he could have made whatever contribution was necessary.

One of the most vital of the forms which empathy takes is that of sympathy, the ability to be able to feel the same inner pain as you see another person go through when he is suffering. This is something that cannot be feigned. A person in distress can recognize immediately what is behind the few chosen words or the handclasp.

Once again this is a feature which is very marked in the ministry of Jesus. Over and over again we are told that he "had compassion on them." In the incident of the death of Lazarus so great

was his sympathy, that he actually wept.

One has to be careful that this does not degenerate into sentimentality. It is easy to give way to emotions, but once again if you can think yourself into another person's heart, your actions and words will be such as would help you if you were in the same situation.

Empathy is also the secret of dealing with troublemakers. It is wrong to put their actions down to mere cussedness. Their behavior is always a symptom of some need. The Christian worker should look beyond the annoyance that this is to himself, seek to find out what the need is and sympathetically try to meet that need.

In many cases this is wounded self-assertion. The offender has not succeeded in expressing himself in a satisfying way and therefore seeks to gain attention in more unpleasant channels. Sometimes the realization of this can turn the problem into victory.

It is said that when General Evangeline Booth of the Salvation Army was in her teens she worked as a sergeant in the slums of London. On one occasion in a street meeting she was being very badly treated by a gang of hoodlums. While still continuing her message she sidled to the rough gang leader.

"I am having a pretty rough time," she whispered, "I need your help."

The fellow's face glowed with pride. He issued a few sharp commands and in a few moments she had one of the most attentive audiences she had ever had.

One Sunday school superintendent was planning to introduce to his church a financial campaign for physical education buildings. He feared the opposition from one church officer who was notably contra-suggestive.

In a stroke of genius he went to him and asked him, as the best person available, to introduce the whole plan to the meeting. The man did so, enthusiastically, and the project was a great success. The contra-suggestion was merely a veil to hide a need for personality expression.

The successful use of this magic key of empathy takes a great deal of discipline. It means that a leader must get to know all his people well and to be able to anticipate what is going on within their hearts. If he loves them as he should, and if his heart is really in the work of the Kingdom of God, this will become a blessed task.

A TEACHER'S PRAYER

Dear Lord, as I prepare to teach
Let me learn more of You.
For every sincere teacher must
Still be a learner, too.

—Mary Hamlett Goodman

Editorials

Materials Are Literature

THERE has been a strong emphasis on the reading of books during Christian Literature Week. This is as it should be. We do not read enough books, certainly not enough religious books. This is a good time to get started, or to step up the pace.

In discussing related problems, a friend said, "Materials are literature, too." We did not have time to explore his views on the subject, but the statement is true as it stands. It is a good point to stress in the emphasis of the week.

Don't we all take the church school literature too lightly? It used to seem to us that the reason for this was that the booklets were paper-bound. That could hardly be an excuse today. Everything, classical and trash alike, appears as a paperback. In our day it is true that "you can't judge a book by its cover."

The age-level materials and elective courses are carefully planned in group sessions. Writers are chosen with great care in order to secure persons best qualified to write in the particular field. Manuscripts are read by a number of people who comment upon them. After the writer has considered the suggestions and presented his final manuscript, an editor prepares it for publication.

It is doubtful if any author of a full-length book presents copy more carefully prepared and checked. Furthermore, church school materials are so prepared that their use is psychologically easy and their influence upon decisions almost a certainty.

We have found many quarterlies through the years which seemed to be worth keeping permanently as the best writing available on their subject. Materials are literature. Let's not underestimate their status in the reading field. And let us be thankful for a constant source of materials which are true commentaries and helps for understanding the word of God and his will for us.

Reservoir of Goodwill

WE TALK in generalities too much. The reasons are explainable, but they do not make such talk any more true. An individual must somehow maintain his relationships to all the people, for he can't ignore them. There are so many people!—and each one is too complicated to keep separate

classification for everyone. So we generalize. We work things out, "in general."

For example, we talk about Northern and Southern racial attitudes. This is a working generality that has little basis in fact. If persons do not "fit" what we think the generality is, we want to classify them with some other group we have already condemned.

In an issue of *Christian Advocate* early this year, Attorney O. B. Triplett of Forrest, Mississippi, expressed a view that ought to be considered. He wrote:

Segregationists often call integrationists Communists, and integrationists often call segregationists unchristian men. . . . There should be no name calling either directly or by implication.

Mr. Triplett is right on two counts. For two Americans to differ on social issues doesn't make one of them a Communist. One may be wrong, but Christians should remain brethren while they seek the truth together.

Second, there is a reservoir of goodwill among Christians throughout the North and the South which is a source of spiritual strength for the weary traveler on the long road to finding the truth.

In every state of the Deep South, for example, we have encountered persons who contribute to this reservoir. Often it is at great expense, so far as their social status with their friends is concerned. But they will not condemn, and they are living above the criticisms others heap upon them.

One church board said of itself what many know and several will express: "There is a difference between our personal views and the Christian teaching on this subject." That is genuine confession. It is a moving experience to bear it. We are convinced that it is the spirit which will prevail.

WINGS OF FAITH.

Mary Hamlet Goodman

Life's problems cannot weight you down
If you meet their advances
On wings of faith that lift you up
Above the circumstances.

Christian Churches, Leaders
And Seminaries Have Need for
A Greater Emphasis on Prayer

Learning to Pray



PRAYING HANDS—Dürer

—RNS

by Joseph B. Fitch

This is the second in a series of two articles on prayer by Joseph P. Fitch, minister of First Christian Church, El Dorado, Arkansas.—Ed.

●

ALTHOUGH they revolted against the false mysticism of Calvinism which Alexander Campbell claimed was enthusiasm—meaning overwrought emotionalism—the four fathers of the Christian Church never fully relinquished the idea of the influence of the Holy Spirit or the need for people to pray.

Indeed Walter Scott stressed the need for “the morning hour,” and for a pattern of devotion to be started when young. The journals of both Stone and Campbell have much to say not only in positive terms about prayer but in defense of the criticism that Disciples and Reformers were vague about the Holy Spirit which, therefore, it was said, made prayer an almost futile exercise.

It is amazing, that in spite of such extended writings, the Christian Churches have proven the validity of such criticism. Only in recent years have leaders of our movement begun to realize the need to teach anything about prayer.

One hears occasionally of a group of devoted people in a local church who are making strides in their growth in prayer but the number of such groups is comparatively small. The late Kirby Page began to invite ministers to his “Hilltop House” in Southern California for spiritual retreats not many years ago.

A few persons such as Marguerite Harmon Bro, Lloyd V. Channels, and others have begun writing on this subject. The attempt to get a “Spiritual Life Commission” started at the Miami Convention in 1954 was defeated because of the implica-

tion that other aspects of our work were not spiritual, but it did indicate a felt need that Disciples of Christ should no longer neglect their spiritual nurture.

The emergence, therefore, of the Spiritual Life Conferences within the last few years has been long overdue, and is designed to fulfill a responsibility which has long been felt but which no one would assume. Those who have attended the Spiritual Life Conferences not only say they have had a “mountain-top” experience; they earnestly want more people to have similar opportunities.

Therefore, the principle and scope of the Spiritual Life Conference needs to be expanded. The idea of a spiritual retreat is not only excellent but mandatory in the age in which we live. (To those tempted to make a play on words and say that our need is for a spiritual offensive rather than a retreat, let them recall Jesus’ many withdrawals from the pressures and demands made upon him in order to find renewed strength and guidance from the Heavenly Father. Also the fact that the disciples’ failures to help people in crises was because they had not learned how to pray as they should.)

As leaders may be found and trained to conduct such gatherings, the conferences should be developed within state or provincial areas. Creative experiences of prayer and devotion will be only a part of such settings. We must be more adequately prepared to handle the spiritual and psychological problems which emerge during the week together.

It is, of course, necessary to get our people to think about our faith, for Jesus said we must love God with all our mind, but it is also urgent that some means be found which will free many ministers and lay people from the things which keep them from loving and growing. The Spiritual

(Continued on page 29.)

Crashing the "Who Cares About Others?" Barrier of Young Teens Takes Planning and Demonstrating

Teaching Brotherhood To Intermediates

by Evelyn Witter

A friend of mine, Dorothy Wadsworth, who teaches the junior high class at a church across town from mine, told me she was having a hard time getting the idea of world friendship and loving all people across to her class.

"How are you going to break through the 'who cares about others?' barrier that these seventh, eighth and ninth graders seem to have put up?" I asked with genuine interest.

"I don't know exactly, but I am going ahead with plans that will highlight the idea that to know the differences between various race and nationality groups brings about an understanding of the similarity of all people."

"Be sure and tell me how well the unit comes out," I said. "I'll be very interested to know."

The other day Dorothy called and asked me to drop in for coffee. She said she had something to tell me and that she knew I'd be interested.

As soon as I was settled in her comfortable living room she said:

"You asked me to tell you about how our unit on world friendship turned out."

"Yes," I said. "You promised to tell me if you could successfully teach early teen-agers to recognize all people as the children of God, especially when

your group seems to be so disinterested in the whole subject. Tell me all about it. . . ."

Dorothy seated herself and began. "First of all I knew junior high youth were interested in the physical things like dress, eating habits and fan-fare type of national customs. I began there."

"What did you do?"

"I tried to stimulate curiosity with pictures. I found some pictures and mounted them on bulletin boards. There were colorful pictures of persons at worship around the world, pets around the world, homes around the world, etc., and used these pictures to point out the physical differences."

"How did the class take to learning about other nationalities through pictures?" I asked.

"Very well. But most important, the pictures helped to bring to mind one of my teaching objectives . . . to know the difference is to understand the similarity. For example: the group pointed out themselves that though the various nationality groups (in the pictures) were all wearing different clothing and eating different kinds of foods, they all used the same Bible and worshiped the same God and loved Jesus as the Son of God."

"Did they have any conception as to where these various people

lived?"

"Some of the good students did. I felt the need of a world atlas and since we had no atlas in church school I made one."

"Made one!" I replied.

"I took a beach ball we had at home. Then I cut the continents and islands out of Manila paper and one Sunday some of the early arrivals helped me paste the cut-outs on the beach ball."

I complimented Dorothy on her resourcefulness and told her I wanted her to tell me more about how she helped junior highs grow aware of other people.

"Pictures and atlas though good teaching aids," she went on, "were a little too remote for forceful impressions. So I tried to find ways to make contact with a variety of nationalities a personal experience. In the class itself were the descendants of a half-dozen different nationalities."

"I contacted the parents and explained what we were studying. As a result we worked up a program for the full period one Sunday, on countries our forefathers came from."

"What kind of a program?"

"Well . . ." Dorothy counted off on her fingers, "there was Marlene Larson who brought a Swedish costume that had been her grandmother's in Sweden. Nina Brumlik brought a sample of Bohemian baking called Kolachi from a recipe that had been handed down in her family for generations."

"Juliette DeArmond gave a talk about their years in India, and showed sandals they had worn. Betty Grueshaber wore a Swiss lace cap which had been made in Switzerland by her great-grandmother."

"How interesting that must have been!" I exclaimed.

Dorothy agreed. "And very instructive. It brought diversified nationalities into focus in a personal-contact way. I noticed the young people were not only showing more interest in other peoples, but were more tolerant

of others.

"About that time an exchange student from Malaya began attending church. One of the boys remarked of him: 'He's an odd one!' Three of my class members immediately protested, saying that he might be *different* but he was very much like us. He was one of God's children just like all the other people in the world about whom we'd been talking. Before our unit on brotherhood began, the other juniors would likely have agreed that the young man from Malaya was an 'odd' one."

"Good!" I said.

"The Malayan student helped with the unit because after the talk about him in our class I asked him to come and talk to us about his native land. He made a fine impression and left the class thinking quite deeply about the Fatherhood of God and the brotherhood of man."

"What other interesting things did you do?" I wanted to know more.

"One Sunday we visited a local synagogue and the rabbi was very nice about showing us through the building and explaining about the star of David and some of the rituals. The group told me after that that they thought they would understand the Old Testament better than they did before and that they would have more respect for the people who attended services at a Jewish synagogue."

"That was a fine accomplishment," I agreed.

"Toward the end of the unit we had a good filmstrip on 'Your Neighbors Worship,' the story of Christianity around the world. By this time the junior highs had sufficient background to enjoy and appreciate such a film."

She smiled. "I do feel that through learning about other races and nationalities the class has begun to recognize the interdependence of all races and nations. I know they are beginning to understand about sharing with others in a world-wide Christian fellowship."



Small Fry

The Preacher Gained
A New Appreciation
For the Mistress of the Manse

By Robert J. Hempfing

Things are in a mess at our house. My wife is out of town for two days attending a ministers' wives' retreat at Crescent Ranch. This is the first annual retreat of such nature and some of us are secretly hoping it will also be the last.

Not that I begrudge my wife those two days of study and inspiration, learning how to serve better as a minister's wife. It's just that certain ministers need previous training in how to care for three preschool children overnight!

It sounded so simple when she left. "Now Mrs. ----- will take them on Wednesday and Mrs. ----- will care for them on Thursday. All you have to do is get them to bed each night and get them dressed and give them breakfast each morning." As I write I've had one go-round of this "simple" procedure.

I got them to bed alright even though there was some question as to who would go to sleep first, them or me. Ten-thirty doesn't sound too late for preschoolers, does it? Well, surprisingly enough they woke me up this morning, climbing over my head carrying well-filled glasses of water.

I prepared a tasty breakfast for them. The bacon was delicious, just melted in your mouth (or maybe "crumbled" would be a better verb to describe what happened before it turned into a substance surprisingly like ashes).

The scrambled eggs were good,

Mr. Hempfing is minister of First Christian Church, Boulder, Colo.

too. I had planned on fried eggs, sunny side up, but they like scrambled eggs better anyway. I did a first-rate job with the toast and the milk turned out alright, too.

I had very little trouble getting them dressed, although it isn't easy distinguishing size three from size four. All that remained was combing their hair. (I washed their faces after breakfast.) Now, I have watched their mother comb their hair for years. It's a very simple procedure. I started by taking the barrettes out. (Do little girls always sleep with those things in their hair? Oh, well.)

As soon as I did that they looked like three short-handed mops. I combed and combed and combed, until they looked like three well-combed little mops. Putting those barrettes back in isn't easy and don't let anyone tell you any different. I managed to fasten them in tight enough so that they didn't fall out while they were walking out of the bathroom. But by the time I got them in the car they looked like their hair had never been touched.

I'll confess I breathed a sigh of relief when I left them at the kind lady's house. As I kissed them good-bye a familiar picture came to my mind. I think it's the picture that's used on the appeal poster for overseas relief.

I'll be glad when my wife gets home. I'm sure she will have learned something new about being a minister's wife. But if she can just go on taking care of three little girls the way she does, I'll say she's a wonder!



\$25,000 Grant for Puerto Rican School

RIO PIEDRAS, PUERTO RICO—A \$25,000 grant to the Evangelical Seminary of Puerto Rico here for a new men's dormitory has been made by the Kresge Foundation of Detroit, Michigan.

This brings to \$75,000 the total amount the seminary has on hand to construct the \$100,000 dormitory. Earlier \$50,000 was given by the six mission boards which cooperate in the work of the interdenominational seminary.

Denominations supporting the school are American Baptist Convention, Christian Churches (Disciples of Christ), Congregational Christian Churches, Evangelical United Brethren Church, The Methodist Church and United Presbyterian Church in the U.S.A.

The Kresge Foundation was started in 1924 by Sebastian S. Kresge to aid "religious, charitable, benevolent or educational institutions, or other public benefit."

Congo Schools in Need

LEOPOLDVILLE—Fate of many of the Congo's 109 secondary schools hangs in the balance as their scheduled Sept. 15 opening nears without immediate prospect of adequate teaching personnel. The schools have been largely understaffed since the evacuation of Protestant missionaries and Belgian lay Catholics from the new republic last July.

There is some speculation that a number of schools will remain closed this year. In many others delayed starts and "thin" faculties are expected.

Of the 109 institutions, Roman Catholic missions operated 72, Protestants 9, and the government 25. All were subsidized by the former Belgian colonial administration. Fifteen of the schools opened for the first time last year.

Food for Peace

WASHINGTON, D. C.—Religious and other non-profit relief agencies in this country have distributed since 1950 nine billion pounds of U.S. surplus food, valued at \$1 billion to some 90,000,000 needy people in 82 countries, it was reported at a Food-for-Peace conference here.

Convened by the U.S. Department

of Agriculture and the International Cooperation Administration, the meeting was attended by representatives of Protestant, Roman Catholic and Jewish welfare agencies, as well as other voluntary aid organizations.

Ezra Taft Benson, secretary of agriculture, announced that an extra 100,000,000 pounds of surplus rice and 135,000,000 pounds of non-fat dry milk will be made available during the current fiscal year for distribution abroad by voluntary agencies.

Excommunicated for Leaving Roman Faith

IVREA, NORTHERN ITALY—Roman Catholic Bishop Albrino Mensa of Ivrea excommunicated some 1,000 Catholics in the parish of Montalto who climaxed a dispute with ecclesiastical authorities by joining a Greek Orthodox Church.

In a document read at Sunday Masses in the 146 parishes of the diocese, he ordered the Rosary to be recited every evening for three months so that the Montalto group might return to their Catholic Faith and the decree of excommunication be lifted.

Began in 1958

The trouble in Montalto started in 1958, when the parishioners expressed indignation because an assistant priest, Father Giorgio Cavallo, was not promoted to succeed the local pastor who had died. Two priests who were successively assigned to the pastorate were each met with open hostility and prevented from carrying out their duties. One received a death threat and the other became the target of a petition circulated against him.

They Pull Out

In February this year, the parishioners wrote to a former Catholic Monsignor, Mario Taddei, an excommunicated priest who now heads the Italian Orthodox Church, declaring that they wanted to become Orthodox. Taddei sent his lieutenant, 31-year-old Giovanni Gottardi, to Montalto to set up a chapel in a private house.

The chapel was soon used for regular service for the defacting Catholics. Attendance at three services on a recent Sunday were reported at 50, 280 and 350, an aggregate total of 680 worshippers.

St. Louis University Upheld in Dispute

ST. LOUIS, Mo.—The right of St. Louis University to purchase 22 acres of land in a mid-city redevelopment area was upheld by the St. Louis Circuit Court.

The Catholic school plans to develop a supplementary campus on the site.

Three private citizens had sued to block the sale on the ground that it amounted to a public subsidy of a private religious institution in violation of the constitutional principle of the separation of Church and State.

Judge Robert L. Aronson, in a 15-page decision, held that to deprive the university of the privilege of purchasing the land would be an unconstitutional discrimination against it.

He also rejected a contention of the plaintiffs that the tract had been reserved for the university in advance, thus denying other potential purchasers their right to bid for it.

The court also rejected a contention that the university was favored in the price set for the land—\$535,742. It declared that this amount was a fair value. The decision has been appealed.

World Prayer Day

NEW YORK—Plans for a major world-wide observance of the World Day of Prayer were finalized here by a group of leading Protestant church women.

In an all-day meeting at the Interchurch Center here, the "Committee of 75" of United Church Women also met the 15 organizing secretaries of its prayer fellowship teams here and overseas.

The teams will be at work in February in Kitwe, Northern Rhodesia, Hong Kong, Zurich, Switzerland, Lima, Peru, and Madras, India, prior to the 75th anniversary of the World Day of Prayer Feb. 17, 1961.

Plans were discussed at the meeting for the 32 Prayer Fellowships to be held in this country and Canada next January and February. The World Day of Prayer is observed by church women around the world from sun-up to sun-down beginning at the International Date Line. The day, however, becomes year-long in its resulting activities.

NEWS IN BRIEF



—RNS PHOTO

PROF. VITALY BROVOY of the Moscow Theological Seminary reads the first formal message from Patriarch Alexei of Moscow, Russian Orthodox head, to the World Council of Churches' Central Committee, as Dr. W. A. Visser 't Hooft, WCC general secretary, reads translation at the committee's annual meeting in St. Andrews, Scotland.

In his message the patriarch made a strong plea for "unanimous Christian action to prevent war" and lauded the ecumenical movement. "Christian oneness of mind," he said, "could become a force able to lessen the present sharp division of the world."

RC GROWTH

NEW YORK—A Notre Dame University sociologist predicted here that if the rapidly increasing Roman Catholic population in the United States continued to grow at its present rate, important changes in Church organization and personnel would be required.

Dr. Donald N. Barrett said this country's Roman Catholic population which is "growing minimally twice as fast as the general population" would double to more than 86 million in three decades. He said there are now an estimated 43,650,000 American Catholics—about 25 per cent of the total population.

METHODISTS MOVING

CHICAGO—Seven Methodist boards and agencies now located in Chicago will move to suburban Evanston in a new Methodist headquarters building to be erected there. The new structure is tentatively scheduled for completion and occupancy in the fall of 1961.

Expansion plans of the Methodist Publishing House, former owner of the 740 Rush Street building in Chicago, called for the sale of that building and the re-location of the organization's several departments elsewhere.



—RNS PHOTO

THIS STAMP is one of a set of three issued by Belgium with a special surcharge for charity to aid white refugees from the Congo, many of them missionaries. Besides the planes of the air lift which evacuated the refugees to safety, Artist Jean Van Noten has included in the design a rainbow. "According to the Bible," he said, "the rainbow also is the symbol of reconciliation given by the Lord to Noah after the flood."

ROMAN PRESIDENT?

SPRINGFIELD, Mo.—The General Presbytery, largest and most representative policy board of the 1,000,000-member Assemblies of God, adopted a resolution here opposing the election of a Roman Catholic as President of the U. S.

Disclaiming "religious bias," the resolution charged the Catholic Church with bigotry "as reflected in its position of infallibility of its leadership."

SWISS RALLIES

BASEL, SWITZERLAND—American evangelist Billy Graham had a total attendance of 85,000 at six rallies he conducted in leading Swiss cities, it was announced here.

His sixth, held outdoors as were the others, was attended by some 20,000. Earlier he had preached in Bern, and Zurich. He was scheduled to make two appearances in Lausanne before leaving the country for a West Germany crusade.

WRY SUCCESS

GENEVA—Funds totaling \$4,305,249 have been contributed or pledged by member churches of the World Council of Churches for special World Refugee Year projects proposed by the Council.

Although the WRY is over, the WCC said, in reporting the figure, much more is expected from countries which have not yet completed their campaigns. These funds are in addition to the WCC's regular program for refugees through which 1,500 were settled in new homes last year and thousands of others were aided in integration and rehabilitation projects at a cost of about \$3,000,000.

Disciples Attend Ecumenical Meeting in Scotland



World Council of Churches Photo

THIS IS THE GROUP of Disciples attending the recent meeting of the World Council of Churches' Central Committee in St. Andrews, Scotland (from left): Mrs. Jesse M. Bader, New York City; Mrs. E. Ray Vickery, Lower Hutt, New Zealand; E. Ray Vickery, Lower Hutt, New Zealand; Mrs. Roy G. Ross, New York City; Norwood Tye, Manila, Philippines; Roy G. Ross, New York City; Jesse M. Bader, New York City; and George Walker Buckner, Jr., Indianapolis.

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WCC Executive Body Predicts New Vatican Ecumenical Interest

ST. ANDREWS, SCOTLAND—There is little doubt that the Vatican will become more active in "ecumenical conversation" and no longer leave the initiative up to individual Roman Catholics, the World Council of Churches' executive committee said here in a review of recent developments.

In a report presented at the annual meeting of the WCC's Central Committee, the Council's executive committee said indications are that the Vatican will begin to speak and act itself in relation to other Churches and ecumenical organizations.

The committee cited such developments as Pope John XXIII's calling the second Vatican Council, to meet in Rome early in 1962, and his creation of the new Vatican Secretariat for Christian Unity, headed by Augustin Cardinal Bea.

The secretariat was established last June to aid Protestants and Eastern Orthodox in following the

work of the forthcoming Council in the field of Christian unity.

Such indications, said the WCC report, show how much has happened since the issuance of a papal encyclical in 1928 "which contained a wholly negative interpretation of the ecumenical movement."

The full meaning of this seemingly warmer attitude of the Vatican toward non-Catholic bodies, said the committee, would only become clear later. But it said the fact that dialogue with the Catholic Church is now possible through the

"This does not mean," the committee stated, "that any of the fundamental differences between the Roman Catholic Church and the member bodies of the World Council of Churches have been solved," but that a change has occurred in procedure and climate.

● NEW YORK—New York's first television courses in religion—"Introduction to Biblical Thought" and "Religion and Modern Literature"—have brought inquiries for information and registration from more than 1,200 persons. John F. Fisler, executive secretary of the radio and television department of the New York City Council said that as of June 20, 288 persons were enrolled.

15-Minute Program Backed by NCCC

New Television Show

NEW YORK—"Light Time," a new 15-minute television program for children, is being launched this month by the National Lutheran Council's Department of Radio and Television in cooperation with the Broadcasting and Film Commission of the National Council of Churches.

"Light Time" employs a variety-type format using live action, animation, art work etc., that should appeal to children.

The constant factor in each of the programs is the central character, Jim Stewart, Emmy award winner for the excellence of his children's program on WBKB-TV, Chicago.

"Light Time" is being filmed in the studios of the Fred A. Niles Production Company, Chicago, the largest studio in the Midwest. Each program discusses a problem, a need, or an interest pertinent to children in the eight-to-twelve age bracket.

The plan now is to offer "Light Time" to about 150 television stations on a filmed syndication basis for broadcast on public service time.

International "Y" Conference in Holland

HILVERSUM, THE NETHERLANDS—Some 750 teen-age delegates from 40 countries were urged at the annual world conference of the YMCA here "to share the burden of responsibility in a rapidly changing world, with many newly emerging countries."

J. Hiles Templin, president of the National Council of the YMCA's in Canada, also told the delegates that "you and thousands of others young people like you are very important people because the future of our world is in your hands."

The 10-day conference, held in a woody area of a Dutch Royal Navy camp, opened with a Pageant of Flags for which some colors, including those of Cameroun and Congo, had been sewn up in great haste only hours before.

The sound of many tongues, almost as many as there were nations represented, rang through the soft summer night air as the teenagers joined aloud in the Lord's Prayer in their own language.

Largest of the national contingents was from the United States, with 240 youths. Other sizable groups were those from: Germany, with 77; the United Kingdom, 62; Sweden, 52; Canada, 34; and Holland, 32.

Churches to Aid 3,000,000 Hindu Refugees



—RNS Photo

MORE THAN 3,000,000 Hindu refugees from Moslem East Pakistan are targets of an intensive five-year relief and rehabilitation program to be launched next month by the Bengal Refugee Service, an ecumenical agency, at the invitation of the National Christian Council of India. Cooperating in the project are Church World Service, welfare arm of the National Council of Churches in the U. S. A., and Protestant groups in Germany, Great Britain, Switzerland, the Scandinavian countries, Australia and New Zealand as well as churches in India.

H I G H



PASTURE

Art by Bartig

by Leland G. Griffin

SPOTTED Pony, nicknamed Jimbo, sat on his paint horse watching the grazing sheep. Behind him rose the pines, and the gentle breeze whispered sleepily. The summer mountain pasture was green and lush. As summer advanced they would move upward along the mountain trails.

His eyes ranged the long reach of the pines, alert to any threat to the flock. But all was peaceful, and his eyes came back to the sheep themselves. They were getting fat he noted. That was good.

Jimbo's thoughts returned to the difficult decision he must make soon. He liked the excitement of the Navajo ways—the big "Sing" when the medicine man led the people through ceremonies and songs in an effort to heal someone. It didn't work very well, Jimbo knew. But he

still liked it.

He liked the squaw dances when the big bonfire was kindled at midnight and the old songs and dances went on until the morning.

But the stories the missionaries at the mission school told of the man called Jesus—Jimbo liked them, too, so much that he was deeply troubled about the whole thing.

Now, Jimbo rested on the thought that he did not have to decide about it right now. Tomorrow would surely be soon enough.

Suddenly he heard a new sound—one that did not belong in this lonely mountain place—the sound of a laboring motor.

He reined Paint sharply to the edge of a steep drop from where he could look out over the country below. When he saw the

jeep in the valley, he knew what it meant—prospectors, hunting, not gold as in the old days, but the new thing called uranium. Jimbo had not cared much for the few prospectors he had met, and he hoped the jeep could not make the climb up to where he was.

All the rest of the day Jimbo heard the jeep as it inched its way up the rugged sheep trail. It became silent at nightfall, but before daybreak next morning Jimbo heard the sounds again, and soon he knew the jeep had won. Its motor roared with triumph as the jeep came up onto the level where the sheep were.

With a word to his big sheep dog, Lobo, Jimbo rode between the sheep and the machine, to head the jeep off before it got too close.

The driver headed straight to-

ward the pony at a high speed, then cut the machine in a hard turn and braked. He roared with laughter. Jimbo sat silent until the laughter slowed, then spoke.

"Your car is very hot. Better shut it down for awhile."

Sobered, the man cut the switch. He climbed out, raised the hood, and started to take the radiator cap off.

"Watch out!" Jimbo cried—too late. Steam boiled from the radiator and the man jumped back, his right hand painfully burned.

"Jack!" spoke the other rider of the jeep. It was only then that Jimbo noticed this was a woman.

Swinging the burned hand back and forth, the man addressed the boy. "Where can we get water, kid?"

Jimbo pointed toward where the mountains lifted on up toward the sky. "Three miles that way," he said.

"None closer?"

Jimbo shook his head.

"You got water?"

"Only what I need," Jimbo answered.

"I'll give you a dollar for enough to fill the radiator," the man said.

"I cannot do that," Jimbo answered. "If I did, I would have to leave the sheep while I went for water. That is not safe."

"I'm sorry, boy," the man said, "but I have to have water. I don't want to waste time walking after it, so I'll just have to help myself."

"Please, no, Jack," the woman protested. "This isn't like you."

"Alice," he answered, "I told you this was too rugged an outing for a wife to trail along on, but you would come. Now be still and let me do what I must. It won't hurt the kid to go after water. He can ride and I'd have to walk."

Jimbo sat silently while the man crossed to his sheep camp, selected the fullest water can and brought it back to the jeep. He filled the radiator and two canteens, and Jimbo's can was

empty. The man took out his wallet and offered a dollar bill to Jimbo. The boy refused it and the bill fluttered to the ground. The man climbed into his jeep and drove through the flock, scattering them to right and left, then headed toward the ranges beyond.

Jimbo looked distastefully at the bill lying on the ground. Then common sense replaced pride. Money was very scarce in his family. He dismounted, picked it up and stuffed it into a pocket, then hurried to round up and quiet the sheep. After that he spoke sharply to Lobo.

"I have to go for water, boy. You watch the sheep while I'm gone." The big dog turned around and sat on his haunches, facing the sheep. Jimbo smiled briefly. He was a good dog, that Lobo!

As he rode, Jimbo wondered why he had let the man take his water. One word to the big dog and he would have sent him scrambling back into the jeep. Maybe, Jimbo thought, the things they had tried to teach him at the mission school had turned him soft. He set his lips in a thin line. This man Jack, did he not stand for the Christian way? Then he, Jimbo, would have none of it!

Down on his knees by the mountain stream, he scooped cold water up in his hands and drank his fill. A few steps downstream the pinto drew long draughts of the good water. His thoughts eased toward the prospector. At least it had given him a reason for this pleasant trip today. Remembering the sheep, Jimbo filled his cans quickly and headed back.

Days passed and the sheep were getting the best of the grass in that area. It was time to move on. The going was slow, and it was three days later that they came to a higher plateau where grass was green and plentiful. As the sheep fanned out, Jimbo lifted his head and listened. Some distance ahead he heard the roar of a jeep's engine. But this time, he could tell it was trying in

vain. After a moment the sound died away.

Through the morning Jimbo listened carefully but he did not hear any more from the jeep. After he had eaten his dinner he ordered Lobo to mind the sheep and rode toward the jeep. It took him an hour to reach it. The jeep had been driven down into a deep wash. There the wheels had mired in deep silt. In spite of its four-wheel drive, it was helpless.

Seated nearby were the man and woman, looking tired and beaten.

"Hello," Jimbo said. Both looked up quickly.

"The sheep boy!" the man exclaimed. "I'm sure glad to see you, kid. We're in kind of a jam. You can help us."

"Oh?" Jimbo asked.

"Yes." The man frowned in study. "First, a pull from your horse to get the jeep out. Then we need food. Of course I can pay for it."

Jimbo looked at the jeep. Paint pulled well to the saddle horn and he had a good lariat. He believed if some of the dirt were dug away Paint could give the help needed. But did he want to help these two out?

"I do not know," he said slowly. "The jeep is in pretty deep, and Paint is not very big."

"Look, boy," the man spoke roughly. "We really need help and we expect to get it."

"Jack," the woman said. "why don't you say what we really think about whether this boy should help us or not?"

Slowly the man sat back, then spoke softly. "Look, boy. I really wouldn't blame you in the least if you rode away and left us. But I—I hope you won't."

Jimbo looked at him a moment, then half smiled. "I won't," he said. "I'm sure we can get your jeep out. And I can share my food with you."

"You're a pretty forgiving person," the woman said. "You must be a Christian Navajo."

Jimbo answered gravely, "I think that is right. I have just now decided."

The Greatness of God



"Where the Scriptures Speak . . ." by the Editor

Scripture: Psalms 8; 104:1-4.

HOW did the people in Bible times receive spiritual power and how did they express it when they had it? The answer to this question is the theme of the lessons for the next three months, beginning today. The title of the quarter's study is, "Passages of Spiritual Power." Obviously, if we can discover this power and its nature it will be equally potent for us.

In the first several lessons this quarter we shall be looking at some of the Psalms for an answer to our question. As you know, a Psalm is a song. Songs are always written in poetic form and they express their truth quite differently than it is expressed in prose writing. We must never make the mistake of imagining, however, that a technical description, written in prose style, is the only way to express truth. If we do that, we will miss the whole point of the beauty of the Psalms.

The Psalms of the Old Testament cover several generations in their historical setting. We might call them the song-book of the Old Testament people. They were collected as the generations grew. The great singer of Psalms was King David, himself, and his name is attached to the whole collection.

Of course, one really gets the greatest benefit from the Psalms by memorizing them and then contemplating the situation about which the individual Psalms are written. For example, the Psalm today is obviously inspired by a look at the universe itself. The Psalmist is thinking of his own smallness in comparison to the greatest of God. He is not trying to give a scientific description of the planetary system but he is

singing of the glory of the God who created it and himself.

God is a God of majesty (8:1). This concept was called to mind by his "glory above the heavens." Surely, this writer was looking at the stars and perhaps the moon in the beauty of the night.

There doesn't seem to be any consensus of opinion as to what the phrase "by the mouth of babes and infants" means. I read four different suggestions by four different writers. The original text doesn't give us any clue. I think it might mean that everyone, including babies, expresses the glory of God in life. Or, perhaps it means that the beauty of God's natural world is such that even children must recognize it.

The rest of verse two is no

more easy to understand. Remember what we said earlier that this is poetry and not a prosaic description of some scene. I suppose the thought here is that the beauty and majesty of God's universe is greater than anything the enemies of God can portray. Therefore, it becomes a "bulwark" in the presence of those who would deprecate the greatness of God.

The next two verses bring the Psalmist closer to a comparison that we can understand. As he contemplates God's work in the heavens, the moon and the stars, he is suddenly confronted with a tremendous question. "What is man that thou art mindful of him?" Surely every sincere believer in God has had a feeling like this at one time or another. Any one part of the universe

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON FOR OCTOBER 2, 1960

The Scripture

Psalm 8

1 O LORD, our Lord,
how majestic is thy name in all
the earth!

Thou whose glory above the heavens
is chanted

2 by the mouth of babes and infants,
thou hast founded a bulwark because
of thy foes,
to still the enemy and the
avenger.

3 When I look at thy heavens, the
work of thy fingers,
the moon and the stars which
thou hast established;

4 what is man that thou art mindful
of him,
and the son of man that thou
dost care for him?

5 Yet thou hast made him little less
than God,
and dost crown him with glory
and honor.

6 Thou hast given him dominion
over the works of thy hands;

thou hast put all things under
his feet,

7 all sheep and oxen,
and also the beasts of the field,
8 the birds of the air, and the fish
of the sea,
whatever passes along the paths
of the sea.

9 O LORD, our Lord,
how majestic is thy name in all
the earth!

104:1-4

1 Bless the LORD, O my soul!
O LORD my God, thou art very
great!

Thou art clothed with honor and
majesty,

2 who coverest thyself with light
as with a garment,
who hast stretched out the heavens
like a tent,

3 who hast laid the beams of thy
chambers on the waters,
who makest the clouds thy
chariot,

who ridest on the wings of the
wind,

4 who makest the winds thy messengers,

seems so great and so majestic that man himself seems like a very small portion of the handiwork of God. One feels very unimportant when he contemplates the greatness of God.

The Psalmist answered his own question in a hurry. He knew something else that offset the possible answer that man is unimportant. He said, "Thou hast made him little less than God" (verse 5). It has been said that the universe is vast and man is one little speck in the whole system yet man is the one creature who can build instruments which will help him see and understand this universe. That is a modern way of expressing what the Psalmist was saying, that man is different from the rest of the creatures of the universe.

This phrase is translated correctly here, "little less than God." I don't know why the King James used a phrase that has been so familiar in its English translation, "a little lower than the angels." Perhaps the translators in 1611 felt that the Psalmist could not possibly have meant to compare himself with God in such a way. But the text says nothing about "angels"; it uses the same word for God that is used in the first word of the Bible.

The remaining verses of Psalm 8 speak of the work which God has given man to do as a further indication of the greatness of man, in his own way.

The figures of speech in Psalm 104 are different but the intent is the same. The one I like the best is the one which says that God has "stretched out the heav-

ens like a tent" (verse 2). That certainly is the way the sky looks when one stands in an open place and looks up at it. We know now that space is more extensive than anyone knew in the days of the Psalmist. This only adds to the majesty of God. We ought to beware lest we think that our discovery of the extension of the universe makes us greater and the God who created it smaller.

We ought never to lose the poetic spirit. There is considerable danger of this in modern times. We are so scientifically minded that we look for what we call "natural" explanations for everything. Why not let yourself go sometime and contemplate the greatness of God with a free spirit. It will add to the understanding of God which we gain with our minds.

Bible teachers once said that the crucifixion of Jesus was "the divine price mark" which disclosed the true value of man.

It is helpful for every man to see his life in relationship to the greatness of God, not simply in relationship to the physical universe.

Each one of us attains a new nobility in the presence of Jesus. For he reveals God's love and forgiveness. Judas betrayed Jesus and in despair took his own life. He did not sense the full revelation of God in Christ. If he had, he would have known that in repentance and forgiveness he would have achieved the fullness of his stature as a man.

Peter was also despairing with bitter tears, following his denial of Jesus. But he found in Jesus the clue to a sinful man's value and place. The value is eternal; the place is in the circle of God's forgiving love.

Our lives find their meaning against the background of God's greatness. This greatness out-reaches the vastness of our observable universe. It is more intimate than breathing. It is as meaningful as life itself, for it holds us in love and forgiveness, enabling us to stand on our feet.



Meaning for Today

by Wayne H. Bell

WHENEVER we think of the greatness of God, we are reminded of the poem, "The Marshes of Glynn" by Sidney Lanier. The poet had enjoyed the beauty of the marshes of Glynn county, Georgia. There he had seen the live oaks hung with gray moss, bordering the thin line of sand. Before him to the right and left, as far as he could see, his vision could not outdistance the expanse of waist-high marsh grass. Beyond the grass was the ocean beach, the foam-capped breakers and the blue sea. The vastness of this scene stimulated his imagination and reminded him of the greatness of God.

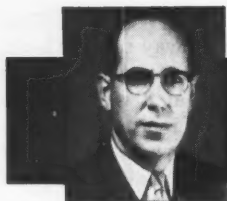
*"As the marsh hen secretly
builds on the watery sod,
Behold I will build me a nest
on the greatness of God."*

Mr. Bell is the new minister at Vine Street Christian Church, Nashville, Tenn.

Sidney Lanier did not consider this scene to be a revelation of but rather a reminder of God's greatness. Like the Psalmist, he found that nature stimulated and encouraged his awareness of God. Nature is always suggestive of the greatness of God, but it does not describe it.

Psalm 8 proclaims the greatness of God and stimulates serious questions about the stature of man. Any thoughtful observation of the physical universe from our vantage point of twentieth-century science simply underscores the question.

The greatness of the universe makes us wonder about man's place in it. For some people it has made man seem insignificant. Our Christian faith does not take its clue to man's nature simply by observing the physical world. It finds in Jesus Christ that the revelation of man's value is inseparable from the revelation of God's love. One of my favorite



What Makes for Academic Success

EDUCATION is commonly accepted in our generation and in our culture. It was only about fifty years ago, at the turn of the century, that less than 10 per cent of the population finished high school. Now everyone is expected to go to high school, more and more go on to college, and an increasing number pursue professional and advanced training beyond the college level.

For some, education is an enjoyable, challenging experience. It is a means of growth, of self-fulfillment, of deep satisfaction. For others, it is a difficult experience; it means disappointment, frustration and failure.

Parents are concerned about their children's grades; young people wonder how they can do better in school; young couples try to figure out whether it is wise or possible for one or both of them to pursue an advanced degree.

These and many similar situations cause people to ask, "What makes for academic success?"

Academic success at almost any level depends upon certain common factors that must be present. If we were to put it into a formula, it would go something like this: Ability plus motivation plus good study habits plus freedom from extreme emotional stress equal academic success.

We begin with ability. This is the only way to be honest and realistic. People differ in abilities. This has always been recognized. The New Testament says, "To one he gave five talents, to another two, to another one, to each according to his ability." The findings of the intelligence testers make this perfectly clear.

The higher we go in the educational scale, the more ability is demanded. This is to say the obvious. It takes more ability to graduate from college than from high school.

It takes more ability to complete a Ph.D. degree than an A.B.

This is the reason that, in vocational counseling when a young person exhibits an interest in the ministry, medicine, or law, one of the first things that must be determined is whether or not he has the ability to be accepted and to succeed in seminary, medical school, or law school, as the case may be. If not, it is unfair to urge him to try when he will only experience failure.

We should add that ability alone does not insure success in such fields. This depends on many other factors. Ability determines how much training a person can successfully attain.

Ability says what a person *can* do. It doesn't say what he *will* do. That is determined by motivation. It is motivation that determines how a person uses his abilities.

Here are two young men who enter college at the same time. Both have very similar abilities. Their I.Q. level is essentially the same. One graduates with honors; the other drops out of school or may actually flunk out. The difference is not ability—it is motivation.

It is motivation that determines how hard one tries, whether or not one persists when the going is tough. This is especially true at the higher levels of academic achievement. One man has said that in any program of advanced training there comes a moment when one almost desponds, when one wonders whether or not it is all worth the effort—this is the test of motivation.

There used to be a belief that older persons couldn't learn, that the learning curve tapered off at the early twenties. This is no longer believed to be true. Adults can continue to learn if they have the motivation. During the war it was found that men could learn when they felt the learning would aid

them in (1) advancement or in (2) survival. This gave motivation.

In fact, we would say that with those people whose intelligence is above average, the determining factor is usually more motivation than ability.

Academic success also depends upon certain skills and techniques that we call study habits. Learning is both a science and an art that has been the subject of vast research and investigation. This is where the motivation finds practical expression.

We can illustrate it this way. Many persons have the ability and the desire (or motivation) to play the piano. They cannot play the piano because they have never learned the techniques by which it is done. The same thing is true of golf, cooking or anything else.

The educational psychologists can tell us much about effective study habits. This is too lengthy to go into here, but sources of such information could be furnished upon request. It involves discipline; it usually means scheduling or budgeting one's time; it means developing certain patterns of study, reading etc., but it can be done.

Many people develop good study habits quite naturally; others need help.

The fourth quality listed is freedom from extreme emotional stress. We underline the word *extreme*. Everyone has some emotional stress. We mean the kind that destroys the ability to concentrate, the kind that eliminates all confidence or purpose.

Here, for example, is a child who has done good work at school and suddenly cannot seem to get his work done. It is found that there is great conflict between his parents and a possibility of divorce. No wonder he can't concentrate! Or here is a student who has an extremely high I.Q., but he is so timid and shy that he cannot recite in class, so lacking in self-confidence he cannot make the effort.

These are extreme cases but not uncommon. Unless a person is free from great emotional stress he cannot use his abilities; his motivation is destroyed and he cannot develop good study habits.

Where does this apply to the pastor? Testing for mental abilities and training in study habits are the school's responsibilities. The pastor's specialty is motivation. It is his task to help people find the meaning, purpose and direction for their lives. As a counselor he can do much to free a person from the emotional stresses so that he can achieve to his full capacity.

NEWS

of the Brotherhood

R. Nelson Studies Africa at Hartford

INDIANAPOLIS—Dr. Robert G. Nelson, executive secretary, Department of Africa, the United Christian Missionary Society, was in Hartford, Conn., attending the third annual meeting of the African Studies Association, Sept. 5-7.

Hartford Seminary Foundation was host for this meeting which was attended by outstanding scholars and specialists on Africa and its problems.

The African Studies Association admits associate members, student associates and fellowships.

Fellows of the African Studies Association must be persons who, in the judgment of the board of directors, have demonstrated a scholarly interest in Africa.

Seminars Scheduled

INDIANAPOLIS, IND.—For the fifteenth year the Christian Churches will sponsor seminars at the United Nations and in Washington, D. C. late this year and in 1961.

Among the seminars scheduled are the four-day U.N. seminar to be held Dec. 5-8, 1960; the interdenominational Churchmen's Seminar to be held in Washington Feb. 7-10, 1961; and the Washington and New York Seminar, April 4-7.

A new feature is the high school seminar for high school students and advisers. It will be held April 16-21, with the five-day period divided up between New York and Washington, D. C.

Editor of "Vision"

Guin Ream Marries

ST. LOUIS—Editor Guin Ream of VISION was married Aug. 27 to Neil M. Tuckett of St. Louis.

Guin is assistant editor of youth publications for the Christian Board of Publication's local church curriculum division. She has been on the CBP staff for seven years and has worked with teen-agers in local, state, district and national levels.

The editor and her husband are members of Union Avenue Christian Church here. Vice-president of a company which makes plates for offset printing, Mr. Tuckett has served several terms as a deacon of the church. He is on the Boy Scout committee and the

church's membership cultivation committee. Both Mr. and Mrs. Tuckett teach in the church's senior high church school department.

The ceremony was performed by James Pennington, assistant minister of Union Avenue Church.

A graduate of Drake University, Guin was reared in Hastings, Neb. Guin served two years as youth director for First Christian Church of Beatrice, Neb., before going to Drake.

United Society Actions During Congo Crisis Like Other Boards

INDIANAPOLIS—The action of the United Christian Missionary Society in temporarily removing mission staff from the Republic of the Congo was in keeping with that of the majority of church missions.

This was announced here following the release of information from the Missionary Research Library. Out of approximately 1,000 American missionaries in the Congo on July 1, a total of 567 were evacuated to Europe or elsewhere in Africa.

A total of 286 were evacuated directly to the United States. A number of these were probably due furloughs or their schedules were speeded up, according to the United Society's Department of Africa. A total of 147 of the 1,000 were kept in the Congo as a task force until others could be returned.

Of the 23 mission boards reporting only six had withdrawn all staff and these were, for the most part, smaller boards or those boards having work in nearby areas in Africa where staff could be accommodated.

Fields Visited

Cabled reports indicate that Garland S. Farmer, administrative field secretary for the United Society in the Congo, and Louis Harris, president of the Congo Church, have visited most of the up-river fields.

Departures

Among recent departures for Africa are the following: Randel O. Martin was slated to leave Sept. 14. Gertrude Shoemaker left for Brussels Sept. 2. She and Edna Poole, Faith McCracken and Margaret Shaw were to leave there Sept. 5, subject to final clearance before departure.

Reports on Congo Convention Feature

INDIANAPOLIS—A major feature of the United Christian Missionary Society's 40th anniversary luncheon—scheduled Oct. 22 in connection with the International Convention assembly—will be an emphasis on latest information regarding the Congo crisis.

The meeting is scheduled in Exposition Hall's east wing in Louisville. Tickets are available (\$1.75) for pre-convention purchase only. The sale will be limited to 5,000. Tickets may be purchased by writing Mr. Carrol McDonald at the Missions Building.

Long Island Church To Be Established

EAST NORTHPORT, N. Y.—Plans are currently being made for the establishing of a new Christian church congregation on Long Island, New York.

At the present there is no Disciple fellowship in either Nassau or Suffolk county which together represent a population of some two million people, many of whom have moved from New York City.

At the suggestion of William Folprecht, former minister of the Union Street Christian Church, Schenectady, New York, now teaching on Long Island, the Northeastern Association of Christian Churches has begun preliminary study of this and surrounding areas.

Chester Sillars, executive secretary of the Association, and Lee Gartrell, chairman of the Association's urban church development committee, are interested in learning of the names and addresses of members of the Christian church now residing on Long Island.

They suggest such names be forwarded to Mr. Folprecht at 309 Third Avenue, East Northport, N. Y.

Morton Suffers Attack

BLOOMINGTON, ILL.—Thomas E. Morton, associate general secretary of Illinois Disciples of Christ, suffered a coronary heart attack Aug. 27.

Recovery will involve several weeks' hospitalization and likely a long period of curtailed activity, according to Morris H. Pullin, general secretary.

Elected Dean at Cotner



DR. RALEIGH J. PETERSON, JR., was elected dean of the Cotner School of Religion, Lincoln, Neb., at a recent meeting of the school's board of directors. Dr. Peterson received the A.B. and B.D. degrees from Phillips University, Enid, Okla., and the Th.D. degree from Iliff School of Theology, Denver, Colo. He has served as a faculty member at Cotner since 1945 and has been acting dean since the resignation of Gustav Ferre.—**MRS. P. O. MARVEL.**

Jarvis Faculty in School

HAWKINS, TEXAS—Seven faculty members of Jarvis Christian College here spent the past summer taking graduate work in various schools.

Included were three who studied at Texas Southern University as follows: Miss Marion Williams in health education, Mrs. C. M. Matthews in nursery school education and Miss Ann Osborne in business education.

T. H. Burton studied at Prairie View in the field of English and W. H. Palmer took his work in business administration at North Texas State Teachers College.

Two persons studied outside of Texas. Mrs. Dorothy Munro specialized in reading at the University of Chicago and R. D. Manning continued his work in biology at University of California at Los Angeles.

85 Participants

EUREKA SPRINGS, ARK.—Eighty-five persons, representing a dozen states, comprised the 11th annual Phillips University Inspiration Point Fine Arts Colony, held for six weeks this past summer at a point ten miles north of here.

Dr. Henry Hobart, Phillips faculty member since 1929, is the director and founder of the fine arts camp.

Presentations this past summer which began in mid-July included in addition to a series of music concerts, the productions of: *The Frantic Physician*, Moliere-Gounod; *Bluebeard*, Foster; *The Gondoliers*, Gilbert-Sullivan; and *The Impresario*, Mozart-Bair.

Inspiration Point, which had belonged to Charles Reign Scoville, famous evangelist, was given to Phillips University by his widow many years ago.

61 Degrees Awarded

WILSON, N. C.—Sixty-one Atlantic Christian College seniors were awarded baccalaureate degrees here Aug. 19, highlighting the college's annual summer commencement program.

Dr. Arthur D. Wenger, ACC president, presided over the exercises and introduced Dr. L. Stacy Weaver as the commencement speaker. Dr. Weaver is the president of the new Methodist college in Fayetteville, N. C.

Bachelor of science degrees were awarded to 43 students and 18 received bachelor of arts degrees. The commencement program marked the completion of the second of two summer terms here at Atlantic Christian College. Total summer enrollment was over 1,000.

Record Entering Class

BETHANY, W. VA.—A record entering class of 265 students—selected from 800 qualified applicants—entered Bethany College here on Sept. 11.

The admissions committee refused three times as many applicants for this September as for September, 1959. This program is in accord with the policy of admitting the highest quality students and of admitting only as many applicants as can be educated in the tradition of

personal relations of a small liberal arts college.

The total student body here at Bethany this year is in excess of 700 according to an announcement by Robert A. Sandercox, director of admissions.

Eighteen states are represented in the beginning class and also five overseas countries, Paraguay, Greece, Switzerland, the West Indies and Iran.

Master's Degree in Religious Education

DES MOINES—Drake University will offer a program of graduate study leading to the degree "master of religious education" beginning with the fall semester.

The two-year professional program in religious education will be administered by The Divinity School under the direction of Dean John E. McCaw.

A baccalaureate degree, 60 hours of academic work and a thesis will be required of students in the program.

The Bible, theology and history will be studied during approximately half of the program. The other portion of the study will be devoted to principles and methods of Christian education. The program will prepare persons for positions as directors and ministers of religious education in local churches.

Dr. Lester C. Rampley, assistant professor of applied Christianity, will be the major adviser for the program.

The Divinity School now offers the three-year graduate degree—bachelor of divinity. About 75 ministerial students are enrolled in The Divinity School.

Commencement Speaker

FORT WORTH, TEXAS—Dr. Arthur W. Braden gave the commencement address here at Texas Christian University's summer graduation exercises held Aug. 26. He discussed "The Boundaries of Know-How."

Dr. Braden, former pastor of Vine Street Christian Church, Nashville, Tenn., began this month as professor of homiletics here in Brite College of the Bible.

Degrees awarded included 171 bachelor's, 59 master's, and four ministerial students received bachelor of divinity degrees. Students in the summer class represented 19 states and five foreign countries, Peru, Korea, India, Egypt and Mexico.

Deadline

by the Associate Editor

Crime Rate Up

Shocking to church leaders was the report of the Federal Bureau of Investigation that crime in the United States during the first six months of 1960 showed an ominous increase of 9 per cent, to reach a new all-time high.

Attorney General William P. Rogers, calling the report "startling," said that the F.B.I.'s new quarterly reporting system on uniform crime statistics from police departments in cities over 25,000 showed that the increase reported earlier for the first quarter of this year continued even more seriously during April, May and June.

It is not a pretty picture that the F.B.I. describes. Robberies reflected the highest increase—13 per cent. Murders were up 6 per cent over 1959 and forceable rapes were 5 per cent higher, to reach what Religious News Service calls the "most alarming rate in the nation's history."

In other categories of crime, grand larcenies increased 8 per cent, auto theft 5 per cent and aggravated assaults 4 per cent.

More Perfect Unity

The suggestion that mere cooperation is an imperfect unity was made by the general secretary of the World Council of Churches in his annual report to the Council's 91-member international Central Committee.

Dr. W. A. Visser 't Hooft issued a call in St. Andrews, Scotland, for churches to renew their efforts in the voluntary search for "that far more perfect unity which we are meant to have."

His report re-emphasized the awareness of the ecumenical movement's pioneers that "cooperation is not the goal, but a stage on the road to the goal of unity."

That goal includes, he said in a reference to the Roman Catholic Church, "unity in Christ of all who recognize Him as God and Saviour."

Dr. Visser 't Hooft warned churches against accepting the present status quo of cooperative work, but he also warned against attempts to force the situation by formulating a common goal representing the views of the majority.

The Church's task, he told the Committee, is to decide "whether in the light of ecumenical conversations during the last ten or twenty years we cannot say more together

about the nature and form of the unity we seek than we have so far said."

The ecumenical leader reminded the Central Committee that the function of the World Council of Churches' Faith and Order Commission is "to proclaim the essential oneness of the Church of Christ and to keep prominently before the world and the churches the obligation to manifest that unity and its urgency for the work of evangelism."

Dr. Visser 't Hooft cited the WCC's criterion for membership—the assertion of belief in "our Lord Jesus Christ as Lord and Saviour" and he declared "we do not stand for some vague, undefined unity. The kind of unity we seek is that which is given in the fact of Jesus."

Ultimate Adversary

Edwin T. Dahlberg, a St. Louis Baptist minister who is president of the National Council of Churches, told a meeting of Quakers in Richmond, Ind., that the weakness of Christians today is that they fail to distinguish between the "immediate adversary" of communism and the ultimate adversary "which is within ourselves."

An RNS release quotes as definition of the ultimate adversary: "that fear, that unbelief, that ignorance, that face-saving ego, that sin and enmity which represents the seeds of death planted in us since the days of Adam."

"This is the adversary that the Bible talks about," he said. "The demonic power working within our own hearts. Only insofar as we recognize the evil power within ourselves and repent of our sin can we be truly free."

He was addressing the Five Years Meeting of the Friends.

That Vatican Authority

Roman Catholic bishops of Italy's Benevento province have issued a warning to Italian Roman Catholics against supporting Communists and Socialist collaborators.

At the same time the bishops asserted that Roman Catholics should not support any Roman Church leaders "who betray leanings at variance with the teachings of the Church."

The warning was issued in the wake of outbreaks of violence between Communist-inspired demon-

strators and police throughout the country.

Attention was called to the recently published article in *Osservatore Romano*, the Vatican City newspaper, which stressed the hierarchy's right "to guide, direct and correct the faithful in the political field," just as it had in other aspects of life.

Did You Know?

DID YOU KNOW that the production of cigarettes in the United States reached nearly one-half trillion in 1959?

It was reported by the U. S. Department of Agriculture that production reached a record of 489,900,000,000 cigarettes last year. Total value: \$2,189,000,000 before state and federal excise taxes.

Since about one billion dollars in taxes was collected by states, municipalities and the federal government, the total value of the 453 billion cigarettes consumed in the United States was about three billion dollars.

DID YOU KNOW . . . that the Roman Catholic church, through one of its many orders, the Christian Brothers, has on file in the Federal Court of California a suit to avoid payment of \$1,351,193.97 of Federal income tax on profits made from its winery and brandy distillery at Napa, Calif.? The Roman Catholic Church feels taxes need not be paid because the distillery is owned and operated by an order of the Roman Church and is therefore "the church property" and free of taxation.

UNQUOTE . . .

● The belief that a few cocktails will enable a drinker to "look at the world through rose-colored glasses" is inaccurate. The color is more likely to be grey. Alcohol has the same effect on vision as that of setting a grey glass in front of the eyes, or driving with sun glasses in twilight or darkness.—SURVEY BULLETIN

CLEARANCE SALE on 1959

Disciples of Christ YEAR BOOKS

Sale Price, Cloth, \$3.00
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Box 179, St. Louis 66, Mo.

Favor Merger, But Fear Absorption

Negro Disciples Want To Retain Identity

BY W. K. FOX

COLUMBUS, OHIO—A large delegation of Disciples representing 80,000 members of Christian Churches met at Woodlawn Christian Church here Aug. 22-28 for the 44th annual assembly of the National Christian Missionary Convention.

The assembly unanimously adopted the social action commission's report calling for increased concern for "matters that assure merger rather than absorption."

The report discussed trends toward a more racially inclusive Church.

NAACP Speaker

About 1,000 Christian Church representatives gave enthusiastic response to a message by NAACP Executive Secretary Roy Wilkins of New York City, forceful preaching by youthful ministers, Bible lectures by P. C. Washington of Berkeley, Calif., and a challenge for churchmanship by Mrs. Rosa Page Welch of Chicago.

These experiences capped the popular daily morning workshop periods.

The convention president was John Compton of Cincinnati. Host minister was L. L. Dickerson.

Convention Action

The staff and services of the National Convention were merged with that of The United Christian Missionary Convention July 1. The assembly's endorsement of certain recommendations served to underscore its function in areas of promotion, Christian action and education, church development, and as a rallying center for brotherhood loyalty. The more than 400 official registrants voted to:

1. Endorse a fact-finding survey of the needs in Negro churches under the direction of the United Society staff.

2. Sanction financial goals for 1960-61 which were suggested to the National Convention churches by Unified Promotion.

3. Continue with improvement

WANTED: A Minister for The First Christian Church of Maracaibo, Venezuela. Have Faith—Accept Challenge. Write Bill L. Couch, c/o Venezuelan Sun Oil Co., Apartado 663, Maracaibo, Venezuela, for full details immediately.

the workshop emphasis of the annual assembly.

4. Make "an exhaustive and comprehensive study of our church-related institutions of higher learning" in regard to accreditation, facilities, and effectiveness in preparing ministers.

5. Receive a financial report showing \$43,367.98 had been spent in providing the program and services of the Convention in 1959-60.

6. Hold the annual assembly in Roanoke, Va., in 1961; Brooklyn, N. Y., in 1962; and Detroit, Mich., in 1963.

High Moments in Assembly

President John Compton referred to the new church program of the Decade of Decision, pointing out that, "All of these churches will not have to be built in the suburbs. Some will need to be downtown churches.

"Others," he said, "ought to be placed in locations where they never will be self-sustaining, but where there are people who need to know the love of God."

The commission on this ministry, along with the fellowship groups for ministers, ministers' wives and laymen, dramatized the Convention's interest in church vocations. Miss Muriel Ann Phillips of St. Louis gave a moving testimony about her preparation as a candidate for missionary service in the Republic of the Congo. The fellowship groups for ministers' wives and laymen promoted living donor projects which realized over \$2,000 to provide help for worthy students in church-related colleges.

Dickson Family Reports

The Emmett J. Dickson family, sent to the World Convention of Churches of Christ in Edinburgh, Scotland, as the Convention's official representatives, made reports on world needs. The tour was in recognition of Mr. Dickson's 15 years' service to the Convention.

The Convention chose William K. Fox of St. Louis, to succeed John Compton as president. Jesse J. Hawkins of Hawkins, Tex., was elected first vice-president.

Other Officers

Also selected were Mrs. Marguerite Webb, Chicago, 2nd vice-president; Monroe Gaskins, Dayton, Ohio, 3rd vice-president; Wendal Robinson, Dallas, Texas, 4th vice-president; William Elster, Mt. Sterling, Ky., 5th vice-president; E. W. James, Roanoke, Va., parliamentarian; Raymond Brown, Hannibal, Mo., recording secretary; Mrs. Zellie M. Peoples, Indianapolis, treasurer; E. W. Henry, Los Angeles, president of the ministers; Mrs. I. Q. Hurdle, San Antonio, president of ministers' wives; and Mrs. Daisy Williams, Brooklyn, N. Y., president of the ushers.

A Year of Service



INDIANAPOLIS—Camilla Jo (Camie) Bloom of Kennewick, Wash., newly elected president of the International Christian Youth Fellowship Commission, is beginning a year's itineration in behalf of the CYF.

She will tour the states west of the Mississippi, appear in local churches and participate in district and state CYF activities.

The International CYF associate president is Jim Ralph of Little Rock. Sandy Thompson of Pittsburgh is secretary.

Officers were elected at the annual sessions of the Commission held in Lynchburg, Va. Some 242 delegates, representing 41 states, three Canadian provinces and Jamaica, participated.

The Commission is the youth planning body for the senior high school youth program in the Christian Churches in the United States and Canada. The young people act as a resource for curriculum writers and adults responsible for program planning. They also help to integrate and correlate the national CYF program in their areas.

Miss Bloom will give a year of service to the Commission to prepare for the American Ecumenical Youth Assembly, scheduled for Aug. 16-23, 1961, in Ann Arbor, Mich.

UNQUOTE . . .

"World peace will come only when all mankind turns wholeheartedly to God in complete humility and voluntary unconditional surrender."

—DR. ROBERT M. PAGE, Director of Research, U.S. Naval Research Laboratory.

TO NEW MINISTRIES

▲ **CALDWELL, KAN.**—**Lewis D. Fowler** has resigned as minister of First Christian Church, Beloit, Kan., and accepted a call to serve as pastor of Central Christian Church here. Mr. Fowler has also enrolled as a student in The Graduate Seminary, Enid, Okla., where he will work for the bachelor of divinity degree.

▲ **HUTCHINS, TEXAS**—**Walter E. Richey**, for nearly three years pastor of Pleasant Valley Christian Church, Amarillo, Texas, has closed his ministry there and accepted a call to serve the Christian Church here. In addition he is attending Brite College of the Bible, Fort Worth, Texas, planning to complete work for the B. D. degree.

▲ **MENTOR, OHIO**—**Rutherford Shumaker** is the new minister of the Christian Church here. A graduate of Yale University Divinity School, he has served pastorates in Ohio, Texas and New York. He received a master of science degree from Western Reserve University this last spring.

▲ **FREMONT, NEB.**—**E. Phil Dubbs** has returned to this state where he is now serving as pastor of First Christian Church here. He recently closed his ministry with First Christian Church, Shawnee, Okla. The church here held a reception for Mr. and Mrs. Dubbs and son, Bill, on Aug. 17.—**MRS. P. O. MARVEL.**

▲ **BOULDER, COLO.**—**Roy G. Smith**, a B.D. graduate of Yale Divinity School, began in August to serve as campus minister here at the University of Colorado United Christian Fellowship. He holds the A.B. degree from Drake University and served for a year as minister to students in University Christian Church, Des Moines, Ia.

▲ **KANSAS CITY, MO.**—**Guy L. Steele** has closed his ministry with Broadview Christian Church here and entered Boston University School of Theology. Mr. Steele is preparing himself for residence in Teheran, Iran, where he will serve as field director for Welfare of the Blind, Inc., which maintains schools for the blind in Iran, Israel, Jordan and Egypt. During his Broadview ministry, the church completed two structures of a six-unit building program.

▲ **DALLAS, TEXAS**—**Claude Stinson**, pastor of First Christian Church, Paris, Texas, has been called to serve as minister at Oak Cliff Christian Church here. A native of Georgia, he received the A.B. degree from Texas Christian University, the B.D. degree from Brite College of the Bible and has done graduate work at Union Theological Seminary in New York City. He is scheduled to begin his new ministry here Oct. 1.

▲ **HOPEWELL, VA.**—**Robert M. Johnston**, for six and one-half years minister of the Macon Christian Church, Memphis, Tenn., began on July 15 as pastor of First Christian Church here. Mr. Johnston is a native of Montgomery, Ala., and received his A.B. degree from Transylvania and his B.D. degree from The College of the Bible, Lexington, Ky.

▲ **MILROY, IND.**—**W. Richard Welker** was installed as the new pastor here at the Christian Church on Aug. 28. Lyle Harvey, director of Religious Education for the Indiana Association of Christian Churches and former pastor here, delivered the sermon and gave the charge. Mr. Welker is a student at Christian Theological Seminary, Indianapolis, Ind., and plans to graduate next June.

▲ **COLEMAN, TEXAS**—**J. W. McKinney**, minister of First Christian Church, Andrews, Texas, since July 1, 1957, has resigned and began work here on Sept. 1 as pastor of First Christian Church. Mr. Coleman formerly served the church here as minister in 1923-25.

▲ **WICHITA, KAN.**—**Lester L. McKee-man**, former minister of First Christian Church, Macon, Mo., began a new ministry with Fairview Christian Church here on Aug. 7. He follows the ministry of Francis Smythe, who has been with the Fairview church during the past two years.—**N. ROBERT GILL.**

▲ **CANTON, MO.**—First Christian Church here announces that **Roy L. Griggs** became its new minister on July 1. He came to this community from Yale University Divinity School. During the past year he served as pastor of First Christian Church, Springfield, Mass.

▲ **BALTIMORE, MD.**—**Henry F. Speight**, pastor of the Christian Church and a member of the Farm Life High School faculty, has resigned these positions to become the pastor of Govans Christian Church here. He formerly served as minister of the Christian Church in Vanceboro, N. C.

▲ **WICHITA, KAN.**—**Gordon Scott** has resigned as pastor of First Christian Church, Oxford, Kan., and began on Sept. 1 as minister of the Martinson Avenue Christian Church here. Mr. Scott is a graduate of Phillips University and The Graduate Seminary, Enid, Okla.—**N. ROBERT GILL.**

▲ **TOPEKA, KAN.**—**Robert Langston**, has resigned as associate minister of First Christian Church, Wellington, Kan., to accept a call to serve as minister of West Side Christian Church here. Mr. Langston succeeds Monroe Miles who has gone to Newton, Kan., to serve First Church there.

▲ **DENVER, COLO.**—**Walter R. Grimes**, former minister of First Christian Church, Cameron, Tex., became on June 1, 1960, the first resident minister here at Harvey Park Christian Church. Organized three years ago, the Harvey Park congregation moved into the first unit of its building program about a year ago.

▲ **DES MOINES, IA.**—**Leslie E. Zimmerman**, North Platte, Neb., has been named associate minister here for Central Christian Church. A graduate of the University of Nebraska, he received his bachelor of divinity degree from the School of Religion at Columbia, Mo., last June. George H. McLain is minister of Central Church.

▲ **NEW ORLEANS, LA.**—**John W. (Bill) Gibson** began a ministry with Westside Christian Church here on Aug. 7. For the past three years he has been minister of First Church, Jennings, La. The Westside Church is a new congregation sponsored jointly by the local Association of Christian Churches, the Louisiana Association of Christian Churches and the United Christian Missionary Society.

▲ **CLEVELAND, OHIO**—**Charles F. Russell** has moved here to serve as pastor of Miles Avenue Christian Church. He formerly was minister of the Church of Christ in Hicksville, Ohio.—**CLYDE H. EVANS.**

▲ **COLUMBUS, OHIO**—**John R. Bean**, after two years as associate secretary of the Ohio Society of Christian Churches, has resigned to take the pastorate of Northwest Christian Church. Mr. Bean began his new work here on Sept. 1.—**CLYDE H. EVANS.**



CHRISTIAN CHURCHES OF SOUTHERN CALIFORNIA recently established the Disciples Seminary Foundation which has affiliated with the Southern California School of Theology at Claremont. (See "The Christian," Aug. 14, 1960). Pictured in the top left photo are Christian Church students enrolled in the seminary (from left): James Pierson, Jerry Deaton, Richard Bachus, Robert Reid, Edward Pollard, William W. Carpenter, Jim Laughrun, Jerry Leggitt and Wesley P. Ford, minister of Central Christian Church, Pasadena, who is also lecturer in Christian Church History and Polity at the seminary. The top right photo shows the Merle N. Smith Memorial Court at the seminary.



IVAN MATTHEWS, layman, has been named executive director of the Christian Conference Foundation, located near Bonner Springs, Kan. A member of the Emerson Park Christian Church, Kansas City, Kan., Mr. Matthews has been teaching in the Argentine, Kan., high school. Walter Griswald, pastor of Central Church, Kansas City, Kan., is president of the foundation.

NEWS *in focus*



CAMDEN POINT CHRISTIAN CHURCH, Camden Point, Mo., celebrated its 118th birthday with special services on Aug. 7. Organized in 1842, the present site was purchased in 1846 when the first building was constructed. This structure, still existing, has been enlarged, remodeled and added to on several occasions. Alexander Campbell made three visits to the church. Charles R. Hagee, Jr., is pastor of the church and the homecoming speaker was Charles R. Hagee, Sr., pastor of Christian Church, Mound City, Mo.



PETE METZ recently received the Boy Scout God and Country award at the Delhaven Christian Church, La Puente, Calif. O. A. Tolliver, minister of the church, pins on the award. In addition to the award Scout Metz received a letter of commendation from the offices of the Christian Missionary Society of Southern California.

At CTS in July . . .

Evangelism Institute

INDIANAPOLIS—Twenty-seven men participated in the Institute on Evangelism held at Christian Theological Seminary here July 12-22.

The Institute was sponsored jointly by the seminary and the department of evangelism of The United Christian Missionary Society.

These men came from thirteen states, Canada, Jamaica, Paraguay, Australia, and New Zealand.

Prof. Joseph Smith, director of the Institute, summarized: "We came to examine in depth, the meaning of evangelism in contemporary culture. We came saying we are working at it, but are uneasy about what we are doing. We came realizing that evangelism is under judgment."

He stated the following major impressions and emphases, gained as a result of the two weeks of intensive study and discussion:

1. The impossibility but the inevitability of preaching in evangelism. Preaching is the occasion for the Word of God to make itself known.
2. The awareness of the insidious temptation of techniques, and yet the inevitability of techniques. We are wary of "successful" techniques, and yet they can become instruments of conversion. The techniques we use must be constantly examined and sharpened.
3. We are experiencing the end of institutionalism as the most effective means of evangelism, and the importance of infiltration. By this we mean a person-to-person encounter, wherever people live, work, and play. This is the day for laymen to witness.
4. We are experiencing the end of individualism and are becoming increasingly aware of man "in community." The day of the "lone wolf" evangelist is at an end. Man is evangelized "in community, through community, to community." We, as Disciples, are groping for an understanding of "community," and for a theology of culture.
5. We came looking for a strategy for evangelism and found that it is not our problem to create a strategy, but rather to respond to a strategy already initiated. We are instruments of a strategy God is working out. The evangelist is one who knows that Jesus Christ is taking him into the situation.
6. The basic strategy of evangelism is that we must wait for the Holy Spirit and then begin where we live, "begin at Jerusalem." The

evangelist must witness to the incarnation. He must realize that the only place to preach the good news is from the cross. He is the one who witnesses to the coming of the New Jerusalem.

The presence of G. Paul Musselman, director of evangelism for the National Council of Churches, added dimension to the institute. He reported on the meeting of the Consultation on Evangelism at Bossey, Switzerland, recently attended by sixty persons from all over the world.

Crusade at Swope Park

KANSAS CITY, Mo.—Ray E. Snodgrass is leading Swope Park Christian Church here in an evangelistic crusade which began Sept. 18.

The crusade consists of a visitation program followed by preaching services. Romans Smith is pastor of the Swope Park congregation. Mr. Snodgrass, who makes his home in Green Mountain Falls, Colo., directs several evangelistic crusades each year.

Missionary Ordained

ALHAMBRA, CALIF.—Richard F. Dickinson, a graduate of Bethany College and Vanderbilt University Divinity School and recently commissioned by the United Christian Missionary Society for service in Tokyo, Japan, was ordained to the Christian ministry in special rites here at First Christian Church, Aug. 7.

James K. Hempstead, pastor of First Church, brought the ordination sermon. Several other ministers and church leaders participated in the service, including the elders of the Alhambra and Glendora churches. Among them was the father of the candidate, Fred W. Dickinson, from Glendora.

Ordained to Ministry

HANFORD, CALIF.—Herbert M. Works, Jr., was ordained to the Christian ministry on June 26, 1960, in a special service here at First Christian Church.

Ronald E. Nowlin, minister of First Church, presided at the service; Dr. Ross J. Griffith, president of Northwest Christian College, Eugene, Ore., gave the ordination sermon; and Bernard S. Davis, retired minister, led in the ordination prayer.

Mr. Works is a student at Northwest Christian College and for several years was an active layman in the church here.

New Building Planned For Orange, Tex., Church

ORANGE, TEX.—First Christian Church here has recently completed the sale of \$50,000 worth of investment certificates issued by the Board of Church Extension, thus meeting the requirements for a loan of \$100,000 from the board for the erection of a new education unit.

Working drawings are being prepared and construction is scheduled to begin this fall. The proposed new unit will provide 8,000 square feet of space for classrooms and church offices. This will complete the two-unit building program begun in 1954 when the present modern sanctuary was erected.

Russell A. Long served as chairman of the investment campaign, George D. Craft is chairman of the building committee and J. R. Johnson is the minister.



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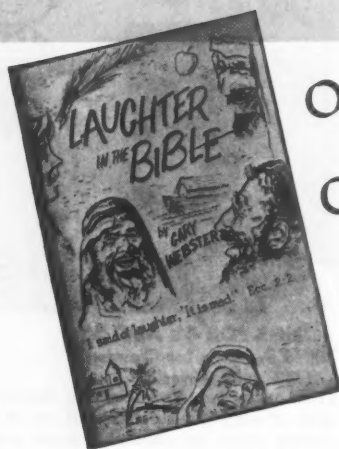
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conferences,

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Free-lance writer and author of *CODFISH, CATS AND CIVILIZATION*, Gary Webster for creating a fresh approach to Bible study. Mr. Webster, through the Scripture's lens, has surveyed a sublimely mysterious activity—laughter—and explained its variations with more than 250 biblical quotations referring to laughter. The author uses "laughter" as a complex and important human activity, rather than as a link to entertainment.

Because the forms of laughter—mirth, delight, satire, wit, irony and joy—are oriented toward man as a social being, they serve to show us things about ourselves which we would not otherwise see.

All of us do laugh, and in a variety of ways. A study of this will open the door to life as a whole for those who partake in the ideas expressed in *LAUGHTER IN THE BIBLE*. 10L432, \$2.95.



Relax

SIGNS OF THE TIMES

When Sterling Christian Church was first organized in Austin, Minnesota, they met in a movie theater. The sign on the marquee the first Sunday was: "South Sea Sinners."

★ ★ ★

This reminds us that the editor spoke at noon services in the Paramount Theater in Des Moines, while the signs outside read, "Masters of the Congo Jungle."

★ ★ ★

Good husbands may
Be hard to find,
But try to locate
The wayward kind.

—Wellston (Mo). State Bank
and Trust Co. News

★ ★ ★

There's a new ladder without rungs for folks who can't stand high places.

★ ★ ★

It takes a train approximately fourteen seconds to pass a railway crossing whether your car is there or not.



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THE CHRISTIAN

Don't Be a Fall Guy



IT HAPPENS over 500,000 times a year: someone falls and injures himself seriously. Nearly 2,000 Americans lose their lives each month in accidental falls. You can eliminate many of the accident hazards that may be in your home.

1. The bedroom is the principal area of falls; tack down any throw rugs that are not rubberized on the bottom, avoid walking on bare floors with stockinged feet, and unless all your floors are carpeted, don't wear smooth-bottomed slippers.

2. Fasten electric cords to your baseboards. Left loosely on the floor, cords cause falls. (Under rugs, they may cause fire.)

3. Keep a rubber mat in your bathtub or shower. And be sure a firm hand grip (a sturdy towel rack will do) is within easy grasping range. Don't allow a radio in the bathroom, even if you don't plan to touch it while you're wet; a slip may move your hand or arm against the radio, perhaps even knock the electrocutor into your tub!

4. When waxing floors, minimize the danger of future slips by applying only a thin coat, then rubbing it in thoroughly. Use a non-slip type of wax.

5. If food or water spills on the kitchen floor, don't lose a minute before cleaning it up. The odds are that you won't slip on the spillage, knowing it's there, but someone else may enter the kitchen—and flop!

6. Don't paint your ladder; the paint may hide defects. And if you know the ladder is defective or wobbly, buy a new one. The average disabling on-the-job fall costs \$900 in wage loss alone, and the cost figure for home falls, though

not available, is also doubtless high enough to justify the cost of a safe ladder.

7. Your chances of having an accident, rise with every step you take up a ladder and you're pushing your luck beyond the limits of common-sense safety if you go higher than the second step below the top. Face the ladder whenever going up or down.

8. Keep stairways lit *all* the time. If you have a baby in the house, remember that he can crawl up steps long before he can safely manage

his way down; protect him by keeping a gate at the bottom—plus one at the top if he is ever left there unattended. Check attic and basement stairs often to be sure no storage items are left on them.

9. If yours is a two-story home, two phones—one on each floor—are an investment in safety. They reduce accidents caused by hasty efforts to get downstairs before the phone stops ringing. Stairs are seldom safe for those in a hurry.

10. *You*, not the community, may be liable for damages if someone trips on your sidewalk or, if invited, in your yard. So fix sidewalk cracks promptly—and be on the lookout for uncovered tree or shrub roots in your yard.

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Through Landi's dreams and problems and needs, this book gives a clear picture of southern Louisiana bayou people—their family and community life. Illustrated. Ages 9-13. **\$2.75**



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"You Are What You Read"



History

The Dead Sea Community: Its Origin and Teachings. By Kurt Schubert. Translated by John W. Doberstein. Harper & Brothers. 178 pages. \$3.75.

The author of this volume is a Roman Catholic layman who is Professor of Jewish Religion and Culture in the University of Vienna. It is based upon lectures delivered in the summer of 1957 to the faculties of that university, and later to the Zionist Federation.

This reviewer considers this to be one of the very best books written on the Dead Sea community. The author has done careful research on the scrolls themselves, he knows early Judaism and early Christianity well, and he writes very clearly and convincingly. He is not extravagant in his estimate of the influence of the Qumran sect. Schubert believes that the Dead Sea sect was a part of the larger Essene movement, which may have varied somewhat both in time and in place.

This sect had an origin similar to the Pharisees, but differed from that group in being less democratic, more priestly and Messianic, and more rigorous in its observance of the law, such as the law regarding Sabbath observance. It had some similarities to Christianity, and in fact some of the Essenes may have joined the early Christian church. Both were Messianic and both practiced communal ownership (the Christian church in its early stage).

The Essenes emphasized the sinfulness of man as did Paul, and had a doctrine of "justification by faith" somewhat similar to his. There are close similarities between the Qumran literature and the Gospel of John and the Johannine letters; Schubert even says: "One frequently has the impression that a Christology for Essenes is being presented here" in the Johannine literature. The Essenes had a very thoroughgoing dualism of truth and error, light and darkness; and their view of "predestination" was very strong.

There were, of course, important differences between the Essenes and early Christianity. For example, the

Christians believed that the Messiah had already come in the person of Jesus Christ; the Essenes were more priestly, and stricter in observance of the Law; they were much more ascetic in their life; and they taught hatred of the wicked and of the enemy, whereas Jesus taught love of the enemy.

This volume can be highly recommended to anyone who wants to know what the Qumran community was really like in its beliefs and practices.—J. PHILIP HYATT.

New Life

You Can Have a New Life! By Everett W. Palmer. Abingdon Press. 127 pages. \$2.25.

You Can Have a New Life is a book that deals with the problems that man constantly faces. Dr. Palmer not only discusses the problems that confront us but he gives some down-to-earth common-sense ways for successfully meeting them.

In the fifteen chapters of his book he deals with such problems as temptations, worrying, hostility, sorrow and loneliness. He never fails to suggest ways for solving these problems. The fourth chapter, where he writes about small irritations and how they upset us, is an interesting and meaningful one. To master these irritations he says we must: learn to live with them inasmuch as they are inevitable; then we must rise above them by fortifying the mind with a faith that lifts one out of littleness.

This book leaves one with a sense of his own importance and with real hope for the future.—JOHN R. COMPTON.

Rural Pastor

Three Churches and a Model T. By Philip Jerome Cleveland. Fleming H. Revell Company. 189 pages. \$3.50.

Think a rural minister's life is a dull one? Then you've got another think coming, according to Philip Jerome Cleveland! *Three Churches And a Model T* proves to our satisfaction, too, that not dullness but excitement and emotion-filled ex-

periences are frequently the lot of the pastor who sincerely sets out to minister to God's people in every walk of life.

Writing in fluent and descriptive language, that frequently betrays the author's poetic heart, Cleveland retells true stories of real people in a manner that will move you deeply. The experiences deal with such subjects as a stolen car and a borrowed model T, a killer dog, suicide, a skeptical crippled musician, and an ex-prize-fighter with the D.T.'s.

Cleveland has been a rural minister in New England for many years. His love for people and his earnestness in the work of God and the Church have kept him heavily involved in many lives. His faith has made it possible for him to "rejoice with those who rejoice" and to "weep with those who weep." And he has done these with a marvelous sense of appreciation for the whole range of God's beauty and goodness to be found in all human experience.

Yet there is nothing unrealistic involved. These are people typical of God's people. But they are seen through the eyes of love that penetrate the outer shell and see to the heart.

His concern kept the author up many a night and sometimes put him in positions unlikely for a pastor, but it was in this way that he was able to live with his people and reach them for God.—JACK E. BARKER.

A Little Laugh

Church Chuckles. By Charles Cartwright. Kregel Publications. 64 Cartoons. \$1.

If you like the "Chuckles" that appear on our back page from week to week, you may enjoy a book full of them, with a few lines of comment following each cartoon.

(In response to many questions, Mr. Cartwright is not related to our editor emeritus, Lin D. Cartwright. However, it was Granville Walker, Charles Cartwright's pastor in Fort Worth, who encouraged him to undertake this kind of cartoon.) —H. E. S.

Culture-Made Creature

"Let us make man"

by George Earle Owen

The making of man is a joint operation;
Where God and Man work in cooperation.
Apart from his brothers no man can be man;
Nor apart from God can he truly be man.

Each person comes into this family of Man
Enriched by the treasure of every known land.
Man lives in his culture as fish live in seas
Constrained by its folkways and custom's decrees.

The knowledge and skills of one generation
Are passed on and by continuous education.
By the gift of language are our values transmitted,
The aims and ideals to which we're committed.

Man is a creature of heritage and hope,
As deep as his love, as broad as faith's scope.
By books he can travel to preceding ages,
And partake of the wisdom of all of its sages.

But God has designed that his crowning creation
Should transcend his culture, race and station.
Christ came to the world to be its Great Teacher,
And the new life He gives makes man a new creature.

LEARNING TO PRAY (II)

(Continued from page 8.)

Life movement could accomplish this task.

Studies in the life of prayer may *then* be undertaken within local churches. The word "then" is deliberately chosen because the pastor must be the leader, and unless he has had the experience of the "life of the spirit," either in the conference or its equivalent, such studies may fail for he may only have what Fosdick calls a "theoretical deity."

A singular event bears out this theme. At a meeting of a state ministers' association not long ago, a pastor rose and stated that he had been "asked to speak on prayer." He said, "I don't know what I am talking about, but here goes." *And he proved it!* Imagine a physician taking the time of a medical association to discuss something of which he announced his ignorance. Little has been taught or practiced in the seminaries which qualifies the young pastor to be an expert on the matter of prayer, but the disciplines of his own spiritual development plus participation in confer-

ences or further studies on this subject will more adequately prepare him to answer the requests of his flock who feel—even if they do not say—"teach us to pray." Indeed such requests are more apt to be made known when ministers begin to be with their people, as was the Apostle Paul, "in demonstration of the Spirit and power."

No implication is intended that in our corporate worship, evangelism, stewardship, and efforts to meet world concerns, the Spirit of God is not at work. Rather the urgency is felt that our people need to become more active *pray-ers*—to plan for and to undergird such work, as well as to be sure they are not being active Christians merely to have something to keep them busy.

It is not enough to produce mere organizational maturity in our brotherhood; we do need to learn that the power of the Holy Spirit, given by God, and measured according to our character and our prayers, can accomplish many wondrous things among us just as they were accomplished by the early Christians.

We need to be men of concern, conviction, and prayer if we are to fulfill the hopes of our forefathers, for it was Alexander Campbell who said, "I could as easily believe that a man could live seven years without breathing, as a Christian live seven days without praying."



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Text: *Teaching Children in the Church*, Roorbach, 10T617,

\$1.50.

Leader's Guide: 93A743N, \$.35.

Resource Packet: 75A462, \$3.00.

TEACHING YOUTH IN THE CHURCH (311)

Text: *Teaching Youth in the Church*, McRae, 10T140, \$.75.

Leader's Guide: 93A744N, \$.40.

Resource Packet: 75A465, \$3.00.

TEACHING ADULTS (411)

Text: *Adults Learn and Like It*, Caldwell, 10A247, \$1.00.

Leader's Guide: 93A745N, \$.40.

Resource Packet: 75A466, \$3.00.

IMPROVING THE SUNDAY CHURCH SCHOOL (610)

Text: *Building a Better Sunday School*, Burke, 10B224, \$.75.

Leader's Guide: 93A746N, \$.35.

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Growing Workers' Kit: Texts and leader's guide for each of the courses listed above and included in the current Growing Workers' Plan plus a Growing Worker's Chart and enrollment and report forms, 75A468, \$7.25.

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Workers' Conference Packet, 1960-61, \$1.25.

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"The spirit and soul of all reformation is free discussion."

—Alexander Campbell



Letters . . .

What Is It?

Editor, *The Christian*:

In the event that George Earle Owens' article "Decade of Decision—What Is It?" (*The Christian*, June 12, 1960) should be made available in a form suitable for enclosure in local church papers, please send us five hundred copies.

If it is not anticipated that the article will be thus reproduced, I wish to request permission to mimeograph it in its entirety for distribution through our weekly paper at Park Church.

The Christian continues as a fine demonstration of the voice of our Brotherhood and, as always, it will be a pleasure to promote its circulation in this congregation.—JOHN J. WALKER, *New Albany, Ind.*

EDITOR'S COMMENT: *There are no reprints but churches are hereby given permission and urged to follow the New Albany plan and get this material before everyone.*

First Answer

Editor, *The Christian*:

I read with interest James H. Jauncey's "Key to Greatness" (*The Christian*, July 3, 1960).

Couldn't it well be that America's treatment of the Jew is the first answer to our great prosperity? Remember God's promise to Abram back in Genesis 12:3: "I will bless those who bless you, and him who curses you I will curse."—MRS. MARY P. TYSON, *Brentwood, Pa.*

Most Biased

Editor, *The Christian*:

The article published in *The Christian* issue of June 19, 1960, dealing with the Vanderbilt University divinity school troubles with the Rev. Mr. James M. Lawson, Jr., is one of the most biased I have seen published.

Evidently the person preparing the article lifted out of context only the viewpoint which he wished publicized. I believe it would be to the advantage of *The Christian* to obtain all the facts in a situation such as this before publishing any article.—H. E. PHILLIPS, JR., *Waynesboro, Tenn.*

EDITOR'S COMMENT: *Our news service is usually most reliable. As*

time went on, the Vanderbilt case took more turns than we could keep up with. However, I think the major items have been noted in our news pages. We made no editorial comment on the subject.

As One Layman Reads His Bible

Editor, *The Christian*:

After reading many letters to editors written in an effort to combat threats to the Bible's prestige as a source of help, this one proposes to supplement Dr. Kemp's recent "Help from the Bible." (*The Christian*, June 19, 1960.)

An intelligent reader of the Bible soon finds it to be a library of poetry, biography, history, philosophy, folk lore, myths and an account of the beginnings of one of the world's most dynamic religions. Its pages imply a science of sorts, that is presented in the framework of an ancient culture. Few informed readers today would accept its flat earth or earth-centered universe, literally.

The help obtained from the Bible, as from other books, depends upon which of its offerings the reader uses. One doesn't read Whittier's poems as an aid to arithmetic nor Dewey's *How to Think* for his story hour. A prime injunction for Bible use would, in Dr. Kemp's words, be "[I]t is only as we are aware of the difference in [its] literature that we can read the Bible with meaning." May it be in order to say this reader has found some needs to which the Bible does not minister . . .

No churchman would ignore the Bible's help in worship. However, there is evidence that some probable folks, perhaps unconsciously, have become Bible worshippers. Stories are told of its stoppage of the bullet that might have killed or its presence on a table that kept the wayward boy from becoming a prodigal. Such rare experiences would hardly rate it a fetish, like a rabbit's foot, requiring that it be worshiped as a sort of idol.

No one will deny the uniqueness of the Bible. However, there are other religions with their "bibles." Since devotees to those religions are crowding ever closer to our lives in our shrinking world, it might be well for us to extend our

reading to an acquaintance with their "bibles" as a help in our proposed reach for the universal brotherhood of men.

However that may be, doesn't it make sense to take our wits as well as our prejudices to our reading of the Bible? This layman thinks so.—B. CLIFFORD HENDRICKS, *Longview, Wash.*

Water Baptism

Editor, *The Christian*:

Commenting on the letter of R. A. Plowman, Lakeland, Fla. (*The Christian*, June 26, 1960), my opinion is that he does not "rightly divide" the Word of Truth.

He quotes Ephesians 4 to show that only baptism is of the Spirit, but this is incorrect. The fourth verse states: "There is one body and one Spirit, just as you were called to the one hope that belongs to your call"; then in verse 5, "one Lord, one faith, one baptism."

Therefore, the "Spirit" is not the same in the one verse as the "baptism" in the other verse.

Also, as we are buried with Christ in baptism and as he was raised, so we are raised from the water. This is not the washing of a filthy body, but an act of obedience to the command of Christ himself.

There are many more passages which show conclusively that the baptism which is necessary unto salvation is by water. With Philip and the eunuch there was much water.—E. O. JOYNES, *Leesville, La.*

Cheers

Editor, *The Christian*:

Three cheers for Harry Baker Adams' "Why do Ministers Move?" (*The Christian*, June 26, 1960)! I have just come through a move from so-called "Town and Country" church, and have found that what Adams is talking about is true.

Today, with transportation as it is, and other factors being equal, it is more often "want to" rather than "have to" that keeps these churches as they are. "Town and country" is more a spirit and mind than geographic location.

Adams knows his subject, said it clearly, and quit. I appreciate this.

Keep up the good work. Each issue is very fine.—WALTER R. GRIMES, *Denver, Colo.*

TOWARD A BETTER CHURCH

by Samuel F. Pugh

Common Errors and Oversights

THE first time you come face to face with a neglected "something or other" you wince. You may fret about it and complain a bit, but the chances are that after three or four diminishing wincings over a period of several weeks you will forget your frustration and join the caravan of the carefree and forget the cause of your grievance.

You may be frustrated at the lack of street identification signs on a certain corner. You need to know the name of the streets so you ask a man standing at the curb. He gives the information you need. The next time you stop at that same intersection you remember the names of the streets and therefore do not miss the street identification signs. Months, perhaps years go by, and no citizen takes the initiative to notify the city. Several years later there is still no street identification sign on that busy corner—and the hundreds of people who were once frustrated have forgotten about the cause of their frustration.

By some such process many important details of church work are neglected. Members become accustomed to things that once irritated them, accept that which once was objectionable and lose interest in projects that once seemed important.

For evidence of this statement let the reader pay particular attention to the condition of many neglected churches—perhaps even his own. In city and in rural areas there are church buildings that have no identification sign or outdoor bulletin board. The members know the location of the church and forget that visitors need guidance. Visitors go on their way and the need is forgotten.

There are structures that have not had a coat of paint for years and seemingly nobody notices the need. Or one enters the building and there is no indication of where he might find the church office, fellowship hall, a church school class or the pastor's study. Even the rest rooms are unmarked. But it never occurs to *anybody* that *somebody* ought to do something about everything that needs attention!

Samuel F. Pugh is executive director of Local Church Life of The United Christian Missionary Society, Indianapolis, Indiana.

Enough of the negative! Let it be remembered that there are churches that seem to anticipate every need and provide for it. The workers place the chairs in advance, either around a table or in a circle for convenience, work and conversation. Then provide pencils, notepaper, easel pad and orayon, in advance. They anticipate such needs as a time to relax and a place for securing coke or coffee.

Ventilation, lighting, information and comfort are of vital importance and become a part of the preparation of the day's activities. Beauty, orderliness, repair and paint are first cousins to worship, study, fellowship and service. To neglect one group is to undermine the other. To be careless is to become callous and to become callous is to invite disaster.

If your church would be aware of the areas of its neglect let it dare to evaluate its own needs. Let it have the courage to ask the new member, the disgruntled, the inactive, the passerby, as well as the heads of church organizations to be frank enough to express their ideas and tell of their basic needs. An evening spent in discovering specific needs could be a prelude to tremendous growth and achievement, perhaps in your church too.

BOOKS RECEIVED

MARRIAGE. By Harold Haas. Muhlenberg Press. 56 pages. \$1.00.

CONVERSION. By Erik Routley. Muhlenberg Press. 52 pages. \$1.00.

BEGINNING AND END OF THE WORLD. By Martin J. Heineken. Muhlenberg Press. 62 pages. \$1.00.

PRAYER. By Olive Wyon. Muhlenberg Press. 68 pages. \$1.00.

THE INDICTMENT: A Novel from Behind the Iron Curtain. Anonymous. Augsburg Publishing House. 95 pages. \$2.00.

A MINISTERING CHURCH. By Gaines S. Dobbins. Broadman Press. 231 pages. \$3.95.

HOW TO GET YOUR CHURCH NEWS IN PRINT. By John T. Stewart. The Bethany Press. 64 pages. \$1.00 (Paper).

GOD'S IMAGE IN US. By Edward N. West. The World Publishing Company. 181 pages. \$3.50.

LEAVES FROM A SPIRITUAL NOTEBOOK. By Thomas S. Kepler. Abingdon Press. 304 pages. \$5.50.

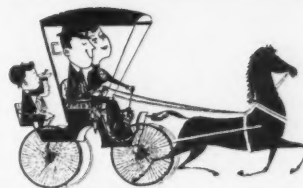
THE PROGRESS OF WORLD-WIDE MISSIONS. By Robert H. Glover. Revised by J. Herbert Kane. Harper and Brothers. 502 pages. \$5.50.

THE COVENANT OF PEACE. By Maurice Friedman. Pendle Hill Pamphlet, No. 110. 32 pages. \$0.35 (Paper).

MY FAVORITE CHRISTMAS STORY. By Roy Rogers, with Frank S. Mead. Fleming H. Revell Company. 64 pages. \$1.50.

VITAL POSSESSIONS. By Grace Noll Crowell. Abingdon Press. 108 pages. \$1.50.

ACTS OF WORSHIP. By W. B. J. Martin. Abingdon Press. 192 pages. \$2.50.



THE CHANGING AMERICAN FAMILY

An Insight Into God's Purposes For Family Living

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An invaluable book . . . a *must* for modern thinking adults seeking an adequate explanation of the changing pattern of contemporary family life in this sputnik oriented age. Dr. Crook gives a superb summary focused on the problems in family life . . . tension between young people and their parents, divorce and remarriage, interfaith marriages and their differences over religious beliefs. He advocates a strong Christian faith for a stable family experience . . . Jesus' teachings are used to provide guiding principles. 10C787, \$2.95

NO SOUTH OR NORTH

Another vigorous and important book by Roger H. Crook . . . gives the reader a penetrating look at social strife. His plea for a Christian solution in racial tensions begins with a brief history of segregation in the United States and includes a crucial study of the current Negro status. 10N216, \$2.50

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LET'S TALK IT OVER

by F. E. Davison

QUESTION: Doesn't a minister destroy most of the good he has done by discussing personal grudges against members from the pulpit?

ANSWER: The simple answer to your question is that a minister of the gospel should not hold grudges against anyone—more especially the members of the church that he tries to serve. The call to the Christian ministry is "Come follow me" and unless a man is willing to seek and maintain, so far as possible, the mind of Christ he should not be in the ministry.

For a minister to take any grudges into the pulpit and give vent to those grudges during his sermon would seem to be almost the unforgiveable sin. Even if Brother Jones did meet the minister on the street and line him out concerning last Sunday's sermon that is no excuse for holding a grudge against Brother Jones by throwing bricks at him from the pulpit next Sunday.

Propriety will keep Brother Jones from throwing back the bricks in the midst of the sermon. It would be far better to invite the brother into a coffee shop, buy him a cup of coffee and talk over the matter

We will continue to print the late Dr. Davison's column until all the questions he had answered have been used.

in question like two Christians should talk.

It is reported that one of our great preachers who has now gone to his reward followed a definite plan with all of his vocal critics. When he discovered that one of his members was quite critical of his work he would invite that brother to meet him at a hotel for lunch. The minister would buy the brother a good meal—they would talk about the weather or some good book the minister had read or any non-controversial subject. Often nothing was said about their differing opinions and the offended church member went away from the hotel feeling honored to have had lunch with his pastor and their differences were soon forgotten. Of course, some of us ministers might have gone bankrupt if we had attempted to feed all of our critics—but at that it is cheaper than moving.

Let the lay-members feel that the above paragraphs have told the pastor off let me add a word about those in the pews. When a person comes to church with a grudge in his heart he is apt to feel that everything the pastor says and does is directed at him (or her). Offense will be taken even at the reading of the Sermon on the Mount.

The church of Jesus Christ is made up of people. People

are not perfect but if their mind is centered on Christ they will reach out toward perfection. When there is dissension in the church the pastor should go the second mile to win his opposition and that cannot be done by taking grudges into the pulpit. It can be done only by a heart filled with love and forgiveness.

Even a minister must understand that the way of the transgressor is hard and his task becomes more difficult so long as he holds enmity in his heart. The road to the Christian ministry is a narrow way; however, it leads to life both for the minister and the congregation. The broad way kindles the fires of hell for all concerned.

Church Chuckles by CARTWRIGHT



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